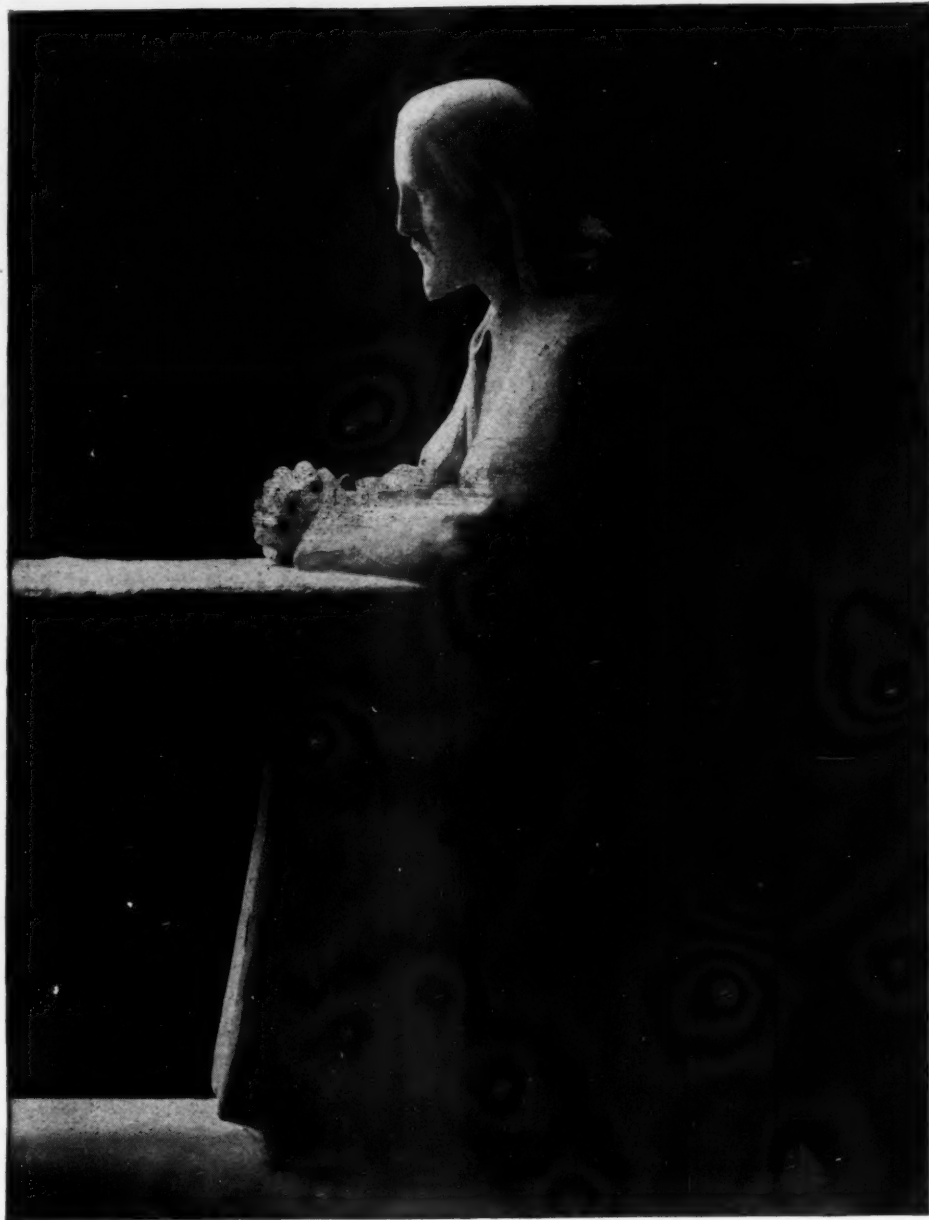


# CHURCH MANAGEMENT



"Marvel not that I say unto thee, ye must be born again."

MARCH  
1941

VOLUME XVII  
NUMBER SIX

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Earl Riney

Happiness can be increased by giving part of it to others.

\* \* \*

Hate feeds upon itself and multiplies hate.

\* \* \*

Education is almost as expensive as ignorance.

\* \* \*

Do not argue truth, only live it.

\* \* \*

It is when you face exacting duties and unavoidable burdens with a smile that you begin to know peace and happiness.

\* \* \*

The door of opportunity will not open for folk too lazy to lift the latch.

\* \* \*

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother and hope your guardian genius.

\* \* \*

Envy shoots at others and wounds itself.

\* \* \*

Women may cause much of the trouble in life, but it's women who make life worth all the trouble.

\* \* \*

No failure need be final.

\* \* \*

Good folk are seldom as good as they think themselves to be, and bad folks are not half as bad as the good folk think.

\* \* \*

Life's evening, we may rest assured, will take its character from the day which preceded it.

(Turn to page 342)

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### THE EDITOR'S DRAWER

#### Cinderella United States

I like the way that Bishop Robert Nelson Spencer describes America's responsibility in the world crises.

"The sin of America," he says, "is the sin of playing the part of Cinderella, with reservations. It accepts all the good things as a gift of God but has ignored that the time of midnight will demand a reckoning."

I like it because for several years this writer has been insisting that the moral issue of the churches in America is not peace and war but their too eager willingness to accept the profits of the war without accepting the social responsibilities. Now midnight has come.

William H. Leach.



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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVII  
NUMBER 6  
MARCH, 1941

## *Prophet and Priest*

EVERY preacher likes to think of himself as a prophet. But he also likes the economic security of the priesthood. Trying to fill both callings is a rather difficult task.

He likes to think that God calls him to preach and that his responsibility for the message rests along with the Almighty. But he has sought ordination at the hands of the church which is a social institution which immediately puts limitations on his activities.

The basic distinction behind the prophet and the priest is that the former has received a message from God and asks only for a place from which he may speak. He is seen best in the historic characters of Amos, Hosea, Jeremiah and Isaiah. He seeks to proclaim the message of God so that the kingdom may come.

The priest, also, longs for the coming of the kingdom. But he has selected a different method of helping its advent. He has decided to work through an organized institution. That institution has accepted him, guarantees him his livelihood and makes demands upon his energies.

There is still a place in society for the prophet. There are soap boxes and street corners available. Few clergymen desire to follow the prophet to the point of cutting loose from their economic moorings. Perhaps the world would be better should more desire to do so. Most will prefer to be priests of God, serving his church, while endeavoring to make their messages prophetic.

But it is for them to remember that the church has never subsidized prophets. It does give compensation to its priests.

## *Non-Productive Text Chasing*

PEOPLE who try to prove everything by running down a Bible text are having their difficulties in these days of war. The favorite text of those who would make Jesus a

pacifist has been, "Put up again thy sword into his place: for all they who take the sword shall perish with the sword." It may seem strange for Americans to argue in this way. We took up the sword in 1776 and a nation was born. We took up a sword in 1861 and a nation was preserved. Still some men will wave their arms and shout that it has been proven by history that they who take the sword will perish with the sword.

Now somebody has discovered that Jesus, at one time, did order his followers to use the sword for self protection. He said: "He that hath no sword, let him sell his garment, and buy one." That seems to be about what the world is doing now.

Then, for years, the prophesies of Isaiah and Micah about beating swords into plowshares and spears into pruning hooks has been the textual idea of the Christian who has dreamed of a war-free world. Now somebody comes along and puts Joel in opposition to these two prophets for he says: "Beat your plowshares into swords and your pruning hooks into spears: let the weak say I am strong."

The two illustrations make it so obvious that the text-snatching method simply will not work in formulating a world or individual program. We should begin to get more sense in Bible interpretation. Perhaps some people who have taken the Bible as a fetich will start to read a little deeper.

## *"That There Be No Gatherings When I Come"*

*Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.*

WE have had many lectures on weekly giving and proportionate giving; we have had too few on the wisdom of systematic giving which eliminates pulpit appeals. Paul did not want to take up his time asking

(Turn to page 398)



# Wise-Cracking Parsons

by *Ivan H. Hagedorn\**

*The author points out with considerable skill the tendency of preachers to yield to the times and become "wise-crackers."*

*But he does not believe that it is a virtue for the cloth.*

MANY of our clergy have taken to wise-cracking. The habit of "Oh, yeah" and "Aw, nertz" has beset the men of the cloth. They wise-crack at beds of sickness, instead of leading the patient by prayer into the presence of God. They wise-crack with the worldling, instead of laying upon his heart the claims of the Christ. They wise-crack about Biblical truths instead of deepening the respect of their listeners for the old Book. They wise-crack about the sacraments and the ordinances of the church, instead of elevating them in the minds of the people. William Cowper's lines are in point:

"He that negotiates between God and man,  
As God's ambassador, the grand concerns  
Of judgment and of mercy should beware  
Of lightness in his speech. 'Tis pitiful  
To court a grin when you should woo a soul,  
To break a jest when pity should inspire  
Pathetic exhortation; and address  
The skittish fancy with facetious tales,  
When sent with God's commission to the heart."

Far be it from me to suggest that the lines of the preacher's face need be cast with sour grapes. I can understand why Oliver Wendell Holmes was discouraged from being a preacher, because a certain ministerial acquaintance of his bore himself so much like an undertaker. I would, indeed, that the "holy tones" could be taken out of preachers' voices. I am nauseated by those who seek to be impressive, and who succeed only in making themselves ridiculous. I shudder when I see one of the brethren walk as if he were God's eldest brother. But I am against the wise-cracking clergy.

## I

We are often reminded that conversation is a lost art. Certainly, it has lost much of its sparkle. I hardly think that it is bolstered up very much by wise-cracking. Indeed, the resorting to this artifice, to my mind, reflects upon the intellectual stamina of the clergy who indulge in it. Certainly, men trained in both college and sem-

inary, who have studied in economics, sociology and Biblical analysis, should be equipped sufficiently to carry on a conversation on a high level. When resort is made to wise-cracking, it surely appears that the guilty, like the foolish virgins, think that their lamps will go on burning without replenishing the oil. Failing to keep abreast of the times, their light sputters and goes out. Their only recourse is wise-cracking.

It is a common observation that the clergy are the poorest listeners. They are often restless and indeed disrespectful. The fact is that they are seldom listening. They are ever intent on butting in, to tell one that they count just a little better than that which has been told. And people who talk too readily and steadily are the deadliest bores in the world. Persons afflicted with this unfortunate gift of chatter repel when they embark upon haphazard topics and irrelevant trains of thought. Rather than endure a few moments of silence, they think any joke will do, be it ever so poor. The terrible consequence is that such a one so develops the habit of mere talkativeness that when he goes into the pulpit there is that palpable absence of passionate conviction marked by hesitancy and uninspiring casualness. A man who stands Sunday after Sunday before the same people will become desperately monotonous, if he is simply a commentator on all things in general, without a central purpose and without any passion. A dying world, a world of selfishness and greed, a world hopelessly befuddled, a world that is constantly changing, will not have its problems solved by men given to mere wise-cracking.

Power of leadership is mournfully reduced when one talks too much, and more particularly when he tries to clown. A cabinet officer, speaking of Calvin Coolidge, when the latter was President of the United States, said: "In public, even in little gatherings, he holds his tongue! A group of men may get together for an evening—everyone will talk himself out, tell the latest stories, advance his opinions on current questions, then go home utterly spent.

As I have run over in my mind what each man had said, the thought suddenly struck me with the impact of a sledge hammer: Coolidge didn't say anything! He was such a good listener, he seemed to be in the conversation right along, but rarely would he say a word!" Many a minister would do well to ruminate upon this citation.

## II

Often, the word of one who does not wear the garb is far more convincing than the minister. There was a time when the local pastor was called "the parson." This title was derived from the fact that he was a "person" outstanding in the community. He embodied the highest reaches of the hopes and the aims of his people. He was an ideal, spiritually, culturally and socially. George Bernard Shaw, asked how he enjoyed the playing of a new, young violinist, replied: "He reminds me of Paderewski." "Oh, but Mr. Shaw, Paderewski is not a violinist," said the prodigy's sponsor. "Just so, just so" was the response.

The clergyman has lost caste in these more recent decades. I have no doubt at all that much of it can be traced to his trifling conversation. The prophets of the eighth century B.C. were no mealy-mouths. They were appalled by the reek of their times. They boiled when they beheld the rich lolling on ivory couches. They challenged the crooked politicians and the ecclesiastical chisellers in writhing words. "Your hands are full of blood." In the face of the stark needs of our day, many of our clergy are satisfied with mere wise-cracking. It is little wonder that the church is missing fire. The words of Olivia, in Goldsmith's *Vicar of Wakefield*, while expressing her opinion of a certain young man who offered her his hand in marriage, are also descriptive of many a clergyman, "I think he has a great deal to say upon everything, and is never at a loss; and the more trifling the subject, the more he has to say."

The clergy will not be heard unless they speak of vital matters in a manner that has the ring of truth and sincerity. Jonathan Edwards did not cause his hearers at Enfield to clutch their seats by main strength that Sunday afternoon long ago by wise-cracking. Chesterfield advised, "If you would please . . . soothe and flatter the ears of man-

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kind." But that is not the task of the clergy. All true prophets are conscious that God is speaking through them. It is hardly possible that wise-cracking has a divine source.

### III

How much of the clergy's wise-cracking is the outcome of fear? Many a clergyman is haunted by the fear of what his congregation will say and do when he departs from the well-beaten path laid out for him. So, rather than say what God gives him to say, he will pass the whole thing off by a resort to some witticism. He will bob and smile and pretend to be interested, but always dodge and evade meeting up with the facts. I believe that Dale Carnegie's book, *How to Win Friends and Influence People*, was popular largely because it met up so completely with the tenor of our modern era. Dale Carnegie bids us to "cast in eternal bronze" the words, "I never criticize anyone." I am reminded of the words of the Apostle Paul, "The time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables."

We have come a long way since St. Francis of Assisi stooped humbly before the great Pope Innocent to defend his wandering brothers, preaching without license, bringing souls to God although they possessed no grace of ordination. His words under such duress are challenging—"The King of Kings has told me he will provide for all the sons of which he may have of me, for, if he sustains bastards, how much more his legitimate sons?" In other words, these liberty-loving troubadours of God were lawful sons of the gospel. They challenged the clergy, nay even the Pope himself to question their claims. A few centuries later, Luther in that famous scene of the Diet at Worms challenged the world of his day. Such scenes do not permit of wise-cracking. Gaius G. Atkins, in his *Preaching and the Mind of Today*, says: "We have been almost tragically misled by thing-wealth, money-wealth, security vault-wealth, almost any kind of wealth save the well-being of all sorts and conditions of human folk." If our courage were greater, our wise-cracking would be less.

### IV

Wise-cracking is merely a symptom of our adaptation to our modern world. Popular favor goes to the man today who is able to shock and to stir the placidity of life. Our age is one of negation and of doubt. Men have become cynical. Secularism has debunked

many sacred institutions, and idealistic principles of human relationship. This spirit has invaded the ministry. The call to the minister is to dress, behave and talk like a sport. It is demanded of him that he be a good mixer. Often, he responds with coarse speech, loose words and ribald laughter. He thinks he must lose his distinctiveness and become "human." So, our clergy has resorted to wise-cracking.

The world today suffers for lack of prophets. Men may want wise-cracking, but what they need is a group of men who will disclose to them their inner selves, their sins, their failures and their potentialities, and interpret them so as to reveal the way that they might walk therein. The true prophet is always one who is determined to touch reality, to get to the fundamental and the true. This is hardly possible through wise-cracking. To do so is to attempt to avoid that which is central and enduring in human experience. Arnold Bennett falls in line with our age, when he says: "Some people go through the world pouring out truth as though it were essence of violets, whereas truth ought to be kept in a small bottle with a red label and used only under the direst necessity." Charles Lamb has a

phrase description of many a clergyman—"The self-sufficiency of surpliced emptiness."

### V

From every hand we hear "Have done with doom-gospel." If ruin is to engulf us, why not let the people have a good time in the interim? It is so that we are admonished. Many of the clergy have complied. We have a lot of Pollyannas in our pulpits. They have turned the message of repentance into wise-cracking. Gloom broadcasters may have had their faults, but they were never shallow. I am reminded of Pastor Niemöller, who, when a group of clergymen visited him in his concentration camp, they asked, "Why are you here?", he gave them this answer, "Why are you not here?"

Wise-crackers hardly get into much trouble. It is very unlikely that there will be any need on the part of any worldly force to hustle them off the scene, as Luther was seized in the darkness of the Thuringian Forest and hurried off to the Wartburg lest he be inopportunistly destroyed. Wise-crackers will not need the careful surveillance of government police, like that which surrounds the brave little Japanese, Ka-



JIMINY CRICKET. YES'



gawa, before whom prison doors ever seem swinging open.

In our preaching we must be more urgent. As one has said, "Preach, as you would plead if you were standing before a judge and begging for the life of a friend, or if you were appealing to the queen herself in behalf of someone very dear to you." There would hardly be any room for wise-cracking under such circumstances. John Knox made the impassioned prayer to God, "Give me Scotland or I die." The cross must ever be in our preaching. Such a note does not call for wise-cracking. The story is told of Dr. William A. Muhlenberg, that when reproached for using the processional cross, responded, "Well, then, would you have us sing our processional hymn—

'Onward, Christian Soldiers,  
Marching as to war  
With the Cross of Jesus  
Stuck behind the door'."

But far too much of our preaching has pushed the cross there.

#### VI

To wise-crack is easier than to talk about God. The call is "Tell us about God." The pulpit responds with every conceivable subject except the deeply spiritual ones, which alone strengthen man for life. So often, the morning services are so hearty, genial and trivial, offering but little disturbance to the cozy listeners. Karl Barth, in his volume, *The Word of God*, writes: "On Sunday morning, when the bells ring to call the congregation and minister to church, there is an expectancy that something great, crucial and even momentous is going to happen." Dare the minister wise-crack? If he does, it will be to hide his own soul-poverty. Amos was able fearlessly to face the evil of his day, because he had spent long hours by himself in the lonely country, where he had been able to be still and hear the voice of God. The true prophet conveys the impression of a man who has come into this world out of another one and brings with him something of the awe and majesty of that larger world. It is said of George Fox that he ever carried with him that which suggested the majesty of God.

#### VII

Real joy is a mark of true religion. When a big strapping fellow found that comradeship with the living and changeless and undefeatable Christ, he gave his testimony. He said: "I'm happy all over." And then, lest he had not expressed it strong enough, he said: "I couldn't be any happier unless I was bigger." The happiness of the Christian is contagious. The early Christians went everywhere, telling what they had found in Christ. The music of the gospel was sounded far and wide.

## • THE CHURCH LAWYER •

### Church Bankruptcy Proceedings

by Arthur L. H. Street

PROVISIONS of the federal bankruptcy law for reorganization of insolvent corporations were applied to a church corporation in the case of Provident Mutual Life Insurance Co. v. University Evangelical Lutheran Church, 90 Fed. 2d, 992, decided by the United States Circuit Court of Appeals, Ninth Circuit. Here is the gist of the decision:

Although a mortgage had been foreclosed on church property, a federal court had jurisdiction of an application for reorganization of the church, where the application was filed within the year allowed by law for redemption of the property from the foreclosure sale.

But the church corporation was held not in sufficiently strong financial condition to warrant a reorganization on the terms proposed by it. The court decided that a plan under which the mortgage holder would be required to stand a cut in interest rate from 6½ per cent to 2 per cent, and wait for twenty-five years for payment of principal that was past due, was not fair or equitable—particularly since the plan contemplated immediate payment of an unsecured creditor in full, and junior mortgages were to be paid off in part, and since the future resources of the corporation were uncertain.

But those early ambassadors of the Master, they did not have to wise-crack to give a sad semblance of the joy that swept over their souls. When Christ entered into the lives of Augustine, of Francis, of Bernard, of Theresa, they lived and died joyously, nor did they have to work up any cheap evidence of joy by wise-cracking.

#### Short Sermons

(From page 335)

Everything worth while was once an ideal in someone's mind.—S. M. Brown.

Keep your eyes wide open before marriage and half shut afterwards.

You cannot travel in good company if you make bad company.

If you would have others listen to you then you must learn to listen to others.

Covetousness kills contentment.

When you feel in the mood to give somebody a piece of your mind, remember it may be that you have not any to spare.

Hate begins a vicious circle that rolls on and on, enlarging as it goes.

Simplicity of all things, is the most difficult to be copied.

One father has suggested that the reason why we call our language the mother tongue, is because father gets so little chance to use it.

It is much easier for a wife to get along with her husband if she can get along on his salary.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable, and no man is useless while he has a friend.—Robert Louis Stevenson.

Narrow minded and ignorant persons talk about people and no things.

Love, sincere love, melts the resisting ill-will that misunderstanding and resentment cause.

#### THE OPEN DOOR

A New Technique in Pastoring  
in the April issue of  
*Church Management*



# Dutch Pilgrims in Michigan

by S. H. Houtman

*The tourist is told that it was the sand dune of Lake Michigan, reminding the Hollander of the dunes of the North Sea, that started the tulip growing on the eastern shore of the lake. Mr. Houtman tells us more than that. He gives the picture of the religious background of our Michigan "Holland."*

AS the English seat of government is being methodically and relentlessly laid in ruins, we should like to recall to mind the scene of 1814 when these same English with whom we now sympathize so sincerely and thankfully burned to the ground our capitol at Washington. The recollection is merely to call attention to the ever changing nature of our world, because this story has to do with some of the changes occurring in the first half of the nineteenth century. It was the same campaign in the war of 1812, that induced Francis Scott Key to compose the "Star Spangled Banner."

As he penned the stirring phrases anent the "land of the free and the home of the brave," two coming champions of freedom who were destined to leave somewhat parallel footprints on the sands of time, were taking their first childish steps. One in the wilderness of America where he was to become a champion rail splitter; the other

in an out-of-the-way village in the Netherlands. The latter, christened Albertus Christian Van Raalte, was destined to become a preacher without a pulpit.

To further orient the reader chronologically we might add that Napoleon was passing out of the European scene at this time. The Netherlands was again ruled by the House of Orange in the person of William I. The new prince approved the reorganization of the Dutch Protestants along the lines of a state church and thereby unknowingly changed the life course of little Albertus Christian.

When the boy had grown up and completed his studies for the ministry, the change was still resented by considerable numbers of the Dutch. The official church refused to ordain Van Raalte as a minister because of his outspoken loyalty to the original, and more strongly evangelical, church.

The dissatisfied believers to whom

he preached were repeatedly dispersed and their leaders punished by Dutch officials under an old Napoleonic code which forbade unauthorized assemblages. When a shortage of food and high taxes added to the discontent of the outlaw congregations, they turned their faces toward America, "the land of the free." There was food in abundance and there were no worship restrictions in the wilderness across the Atlantic, so they had often heard. The matter of finding passage money was the only cause for delaying the pilgrimage. In 1846 this drawback was finally overcome.

## A Contemporary of Lincoln

Abraham Lincoln was serving his first term in Congress when Dominie Van Raalte arrived in New York with his first group of Dutch pilgrims. The Dutch Reformed Congregation there and also the one at Albany under the Rev. Wychoff took care of the practically penniless Hollanders. Appeals were made through the Christian Intelligencer, edited by Wychoff, for funds to help them get to Michigan, which they had accepted as their particular promised land.

In those days the railroad was still many miles short of reaching Lake



Photo by C. H. Geerlings  
A Holland (Michigan) Miss

Miniature reproduction of the Reformed Church at Delftshaven where in 1620 the Pilgrim fathers held their last service of worship before embarking for the new world.

Michigan so settlements were located where water transportation was available. An interesting comparison can be made by studying the settlements on the rivers of southwestern Michigan.

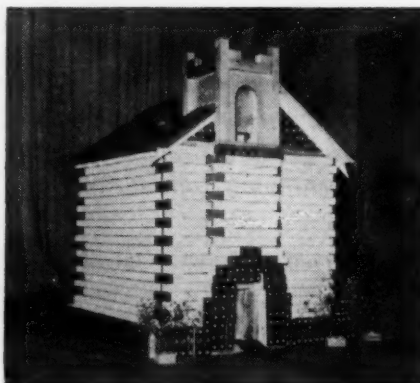
At the mouth of the Grand River a village had been established by Rix Robinson in the interest of fur trading. A dozen miles south of this was a small harbor at the outlet of Pigeon River. Here a group of New York and Philadelphia capitalists had invested a hundred thousand dollars in hotels and other elaborate buildings, as a purely speculative venture. Ten miles farther south was the mouth of the Black River on which the Hollanders under Van Raalte established their settlement. Another twelve miles south of this was the outlet of the Kalamazoo River. Here the thriving town of Singapore was the center of lumber operations for the area.

Singapore, a purely business venture, is now obliterated by Lake Michigan's sand dunes. Nor is there any vestige remaining of the get-rich-quick schemes for the Pigeon River development. The fur trading venture fared better and grew into the present city of Grand Haven, with a population of 8,000. The settlement on Black River, however, organized as a Christian group and established primarily for religious freedom, has grown to a community of 30,000 Dutch settlers and their descendants! The more sound the foundation the higher one may build!

As Abraham Lincoln was struggling to obtain presentation upon the House floor of a bill to free the slaves in the District of Columbia, Van Raalte and his colony were fighting for their very lives against the threat of malaria and starvation. Lincoln's bill was never acted upon. Van Raalte's colony was sadly decreased by the hand of death, shrouded in the deepest snow and the most severe cold that Michigan had known in many decades. Honest Abe was defeated for re-election and Van Raalte's project seemed likewise doomed to failure.

A curtain drawn upon this picture can be raised in 1851 upon an entirely different scene. Lincoln, who had seen himself as sinking into the morass of political oblivion, is now holding his own in debates with the illustrious Douglas; Dr. Van Raalte, who had despaired of ever again ministering to other than the needs of the dying, now finds himself preaching in a church building and even organizing a college! His penniless Dutch farmers have become skilled woodsmen; they have opened stores and blacksmith shops; here is a stave factory, a grist mill, soon a shipyard is added and even a

## Pageantry Helps Annual Canvass



The First Methodist Church, Missoula, Missouri, found this little church a mighty effective canvass aid. M. E. Van de Mark is the Minister.

**T**HE nursery led the way. They were followed by beginners, then the primary, then the junior department and so on. After the children had

passed the little white church and dropped in their pledges the adults of the church entered into the procession. Even the choir, marching to the song, "Church in the Wildwood," had its part.

The little white church shown in the illustration is made from 650 packages of offering envelopes. The cartons are white, trimmed with brown. This made it possible to make corners, colors and foundation to stand out.

The church uses a unified budget so that the children give to the church, not to the school. Benevolences are stressed that each may feel that he has a share in the larger church. This type of pledge service is very effective. It places as heavy a responsibility on the committee for careful planning as does the visitation canvass. It will not be successful unless such planning is given every detail.

federal appropriation to improve the harbor entrance! Wagon trails are cut, schools and more churches built; the latter still the center of social life and such local government as existed.

The Proclamation of Emancipation and an undivided nation stand as memorials to Abraham Lincoln. A community of Americans, still proud of their ancestry and determined to hold their rights of worship above all else, stands as a memorial to Albertus Christian Van Raalte.

### Enter the Bulb Growers

Among the hundreds of immigrants to join the Dutch settlement in Michigan were a few from the world's great bulb growing center at Haarlem. Michigan's sand dunes reminded them of the great dunes area of the North Sea where flower bulbs grew so well. Horticulture again became their business and today several million gorgeous tulip blooms greet the springtime visitor to Holland, Michigan.

Beginning on the Saturday nearest the fifteenth of May, the Dutchmen don thousands of costumes and wooden shoes for an eight-day celebration of the blooming of the gorgeously colored tulips. They scrub the main streets of Holland; they hold three parades with the dog carts and milk maids of the fatherland well represented. Music forms much of the program with 2,000 uniformed young folk participating. A miniature replica of the quaint sections and scenes of the Netherlands has been constructed in such an artistic

manner as would be expected of the descendants of Rembrandt and Hals.

But even in this time of gaiety and color the Hollanders have not forgotten the purpose of the pilgrims of 1846! The Sabbath remains a holy day to them. No exhibits, no parades, no pageantry, no costumes worn officially, no business done except in drug and food establishments, such is the Sunday program of Tulip Time in Holland, Michigan.

At festival time, the Dutchman goes to church on Sunday. And he doesn't have to go far because this city of 15,000 inhabitants has forty-one churches! It is also the seat of Hope College, founded by Van Raalte and now a leading institution of the Reformed Church in America. The Christian Reformed Church is equally strongly entrenched in southwestern Michigan. Its Calvin College is located at Grand Rapids, twenty-five miles north and east of Holland.

The House of Orange, a century ago responsible for the emigration of the Van Raalte colonists, has now placed its stamp of approval on their descendants by sending their valuable World's Fair exhibits to the Netherlands Museum at Holland for permanent display. Queen Wilhelmina has knighted Hope College President Wynant Wichers with a membership in the Order of Orange-Nassau and her ambassador at Washington is usually listed first among the honor guests at the Tulip Festival.



# Christians in the Roman Army

by John F. C. Green\*

*Here is a most interesting study in the attitude of the early Christian toward army service. It would seem that the Christians were practical minded persons and that pacifism had little influence among them.*

**A** MOST difficult position of the early Christians concerned the church's attitude towards those of its members that served in the army. The Jewish background would have warranted participation in military affairs, for the Old Testament is strongly in favor of "just" wars, and such all wars are. Marcion saw the incongruity of this position and rejected the Old Testament because he could not find in it the loving Father of the New Testament. Since, however, the Christian church had adopted the work of John the Baptist as a precursor of Jesus, the martially inclined in the church had one verse in the New Testament (Luke 3:14) that provided them with a passage defending the calling of the soldier. "And the soldiers likewise demanded of him, saying, and what shall we do? and he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." Joining to this verse Paul's advice to his Corinthian friends (1 Corinthians 7:20) "Let each man remain in the calling wherein he was called," we have a strong argument defending the legitimacy of a soldier's profession. And the soldiers of the first centuries were aware of the defense.

The strong organization of the army for practical efficiency by obedience to a supreme commander appealed early to the leaders of the church who often used the language of the soldier. Take Clement of Rome, writing to the church at Corinth:

"Let us consider those who serve under our generals, with what order, obedience and submissiveness they perform the things which are commanded them. All are not prefects, nor chiliarchs, nor centurions, nor leaders of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the commander." (Chronicles 37)

Even with Paul the language of the army is frequently employed for effectiveness. He speaks of "fellow-soldiers," of "receiving pay," "fellow prisoners," "casting down of strong-

holds," etc. This was to be expected. The Roman soldier typified everywhere law and order, in a world otherwise full of chaos. His military system was almost perfect, so that even Josephus in describing the Jewish war takes several paragraphs to tell his countrymen about the wonderful organization of the Roman army, which the Jew was forced to admire, despite the damage it had done his country.

The Jews had been exempted from service in the armies of Rome because their religion forbade work on the Sabbath, allowing a man only certain limits beyond he must not march. And a soldier who would not march more than 2000 yards on one day in each week, was of doubtful value to the high command. Since no compulsory military law existed in the Roman Empire, the question of the right of Christians to refuse to serve did not arise; individuals who were soldiers must have been so on their own responsibility and the church recognized that Paul's opinion: "let each one remain in the calling, wherein he is called," amply justified them in serving out their time, at least when they were converted while a soldier.

The question of retaining Christian soldiers on the church rolls and the justification of war arose as a church problem only in the time of Tertullian, who bitterly opposed it. That many Christians then served in the army, he himself reports, and he makes use of the fact to show that the Christians are doing their duty by the state. The martial fervor had been rising in the church, together with other worldly ideals, since the time when the Jewish Christians refused to join their fellow-countrymen in the war against Rome in A.D. 69, and Tertullian's opposition must be taken rather as the protest of an idealist than as a group expression on part of the church. His anti-war writings and those of Tatian, Marcion, Lactantius, Origen and others, compare with the pacifist publications of the present day. Then as now, it is conceded that the ideal of Christianity is entirely incompatible with war, except by some

few who usually get their texts from the Old Testament, but the masses of the people realized that actual conditions were such as to make ideals "temporarily impracticable" and soothed any pangs of conscience by the thought of fighting for a worthy cause.

## Christians Filled the Army

The actual number of Christians engaged as soldiers cannot be determined. The words of Tertullian, who says that the Christians filled the army, may mean much or little to the historian. The church claimed the honor of having saved the army of Marcus Aurelius in the war against the Germans in the Danube region, when the Roman soldiers oppressed by excessive heat, suffering from lack of water and almost demoralized, received an answer to their prayer in the form of a refreshing shower of rain. This contention was denied by the pagans, however, who attributed the saving feature to the favor of their own gods. The hero of Tertullian's *De Corona* was a Christian soldier who refused to wear the customary wreath while receiving a gift of money from the emperor. But while Tertullian uses this incident to prove the Christian view of a soldier's life, he lets the cat out of the bag by showing that many other Christian soldiers served without so much as a thought about the right or wrong of the ceremony. He says: "one of them, more a soldier of God, more steadfast than the rest of his brethren, who had imagined that they could serve two masters, the useless crown in his hand, already even by that peculiarity known to everyone as a Christian, was nobly conspicuous." Proceeding from this he explains in detail that the soldier threw away his arms, now of no use to him, whose trust was in the Lord. But the hero suffered martyrdom for his obstinacy, the military court adjudging him to be a deserter. From this it is clear that the other Christians preferred to keep the outward observances rather than confess themselves to be Christians in opposition to the established form, and thereby lose their lives. Under Valerian an officer was about to be promoted to the rank of centurion when a jealous rival denounced him to the authorities as a Christian whose faith forbade the performance of the necessary duties con-

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nected with the office. (*Eusebius Ecclesiastical History*, VII, 41:42) When the candidate for office did not deny the charge he was executed.

Another story told by the church fathers concerns a whole legion of Christian soldiers under one of the unfriendly emperors, who having learned of their faith demanded immediate recantation. This being refused orders were given that the pagan comrades kill them to a man, which was done. The zeal with which the command was executed allowed the suspicion that the interest of the soldiers had been aroused by the promised booty, and not from any religious motivation. This story may be doubtful, for a sane emperor would have hesitated to destroy a whole legion of trained soldiers, who surely represented a considerable investment of the empire's money and also served a valuable function in the wars of their country (*Harnack, Militia Christi*, p. 75-ca.) In all accounts the reader perceives that these persecutions are the exception rather than the rule. The Christians who suffered were surprised to find opposition, and many were not persecuted.

#### Opposed Sacrificial Rites

The policy of the emperors in regard to the church as a whole was also practiced in the army; i. e., persecution was resorted to only as the result of exceptional circumstances. Christian officers had the harder part, for they were supposed to lead in the ritual on special days and feast days, while the private might hide his convictions, or by stretching his conscience a little at those times when he was supposed to have some share in pagan ritual, and remain a good church member and a soldier. There were officers of Christian faith in the army, nevertheless, as is proved by the edict of Galerius, A. D. 298, who tried to enforce the laws on sacrifice in the army. It turned out that there were so many Christians in the ranks that the edict availed the emperor nothing, and had to be neglected. (*Eusebius VIII*, 4:2) As early as A. D. 202 some soldiers had been excused from the oath, in order that they might be received as soldiers. (*Harnack, Militia Christi*, p. 75) But Julius Africanus, a Christian, deserves first prize as loyal patriot in this period, for he published a work on military science.

In the opinion of some writers the army more than any other organization was the carrier of the Christian faith. Many of the soldiers of the legions in the second and the third centuries came from the regions of Greece and Asia Minor where Christianity had gained a strong hold upon the newly

## Work Camps for Conscientious Objectors

ACCORDING to a bulletin issued by the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America, the following camps are being established by religious groups for the conscientious objectors to military service.

Patapsco State Forest, near Baltimore, Maryland. American Friends Service Committee.

Rockingham County, Virginia. Mennonite Central Committee.

Southwestern Pennsylvania. Brethren Service Committee.

Southern Indiana-Illinois-Ohio-Kansas section. American Friends Service Committee.

Northern Indiana-Illinois-Ohio area. Brethren Service Committee.

Kansas-Nebraska-South Dakota section. Mennonite Central Committee.

Southern California. American Friends Service Committee.

Emergency camps for use of small groups:

Cooperstown, New York. American Friends Service Committee.

Northern Michigan. Brethren Service Committee.

It has been agreed that \$35 a month per boy would be the figure quoted by

all of the religious agencies cooperating with the National Service Board. This means that each conscientious objector, or his family, or local congregation, or national church body, will be responsible for a total expenditure of \$420. It may be necessary to raise a fund through private sources, for conscientious objectors unable to furnish the amount required.

The following are among the general objectives of the work camps:

1. To contribute materially to projects of national significance aimed at increasing the vitality of democratic institutions.

2. To preserve and strengthen in each man good habits of health and of mental and spiritual development.

3. To increase the understanding and appreciation of the responsibilities of members of a democratic society.

4. To help to bring about a world in which changes can be made by peaceful means through a study of practical methods directed to this end.

5. To provide opportunity for each man to improve his efficiency in his chosen vocation.

6. To furnish technical training in the work project of the camp, and to integrate this knowledge into the practices of the community.

settled barbarians. One can understand that these sons of the forests might fail to make highly analytical differentiations between their former faiths and the new doctrine of Christ, so that they would have no insurmountable difficulties in harmonizing with them their accustomed occupation of fighting. At the time of the Council of Arles A. D. 314 such a change had been made in the attitude of the Christian church toward war that this body voted to excommunicate any soldier who would lay down his arms in times of peace. (*Harnack, Militia Christi*, p. 79)

Harnack sums up the case about as follows: Christianity by its very nature attracted the war-like spirit, for it needed the martial virtues of obedience and implicit loyalty unto death, which were at a little later date crystallized in the monastic institutions, and the papacy. The wars become holy wars, because war is fundamental to life. (*Militia Christi*, p. 2)

If the discussion has shown that the early Christians did not live secluded

lives, but entered into the normative life of their pagan neighbors, and that some of them failed to maintain the Christian ideal of peace it must not lower our conception of the importance of the movement. The world is not yet freed from evil, and the Christians of our own age have to fight their battles much as did their predecessors nearly 2000 years ago. Had they been able to live lives so holy that the world surrounding them had no influence over them, we should be entirely discouraged, for there are now at our disposal untold humanitarian agencies to aid in making the world a better place. The church of this age will do well to profit by the example of the early Christians, who in the words of Harnack, "maintaining the highest ideals, yet entered into the life of their time."

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#### HOLY WEEK AND EASTER

Additional Program Material will appear in the April issue of  
*Church Management*

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# To Secure Increased Pledges

by Paul E. Carson

*Here is the story of a three-years' effort to secure increased pledges from individuals in the First Methodist Church of Springfield, Illinois. The plans used proved most effective and the conclusion very much worth while. The author is the minister of education in the church.*

a team, totaling one hundred seventy-five people. By now the club was "catching" and a majority of the canvassers signed up. In the meantime, we publicized the Plus Club throughout the entire membership. Then, in the

ONE of the great needs of the average church is a systematic plan whereby many of those pledging to the local budget will gradually increase the amount of their giving. The plan we have used in First Methodist Church, Springfield, Illinois, for several years has given splendid results, enabling us to avoid the usual "annual agony" by being on the right side of the ledger.

First of all, we discovered that the matter of getting increased pledges from members was a delicate subject, even among the finance committee and official board group. Of course, it was easier to ask for increases when the budget of necessity had to be larger, but the average finance committee is sufficiently expert in keeping church finances at a minimum that these increased budgets do not come too often.

On the other hand there are certain and valid reasons why many of the members should increase their giving at stated times. This pre-supposes an annual every-member-canvass.

We realize there are churches which prefer to let the individual pledges stand from year to year, for this is easier than making a regular annual canvass. But the disadvantages furnish some of the reasons for having a regular canvass.

For example, people's incomes vary and there are some each year who should increase their giving. This is essential even though the budget is no larger than it has been. Essential first, because there will be some who, for good reasons, cannot make a pledge this time. Second, some pledges will, of necessity, be for less than they were last year. Third, there is always a loss by members transferring to other places. And fourth, an outright loss is invariably sustained through the death of members.

True, some of the above reasons for increased pledges are offset by new members and new pledges, as well as increased giving, but our experience over a period of years has been that

we must have a gradual increase with some systematic plan in order to stay out of the red.

## Introducing the Plus Club

Realizing that we needed a definite device for securing increased pledges our very able chairman of the finance committee proposed that we form the "PLUS CLUB." Membership in the club could be secured by the individual through increasing his pledge over what he gave the previous year. The club was launched in connection with the annual every-member-canvass. It was promoted by the finance committee, the official board, and the team-workers on the canvass.

Membership cards were provided. They read as follows:

Our budget was some two thousand dollars larger than the previous year and the finance chairman began by signing his own card, then asking the other members of the finance committee to sign. No specific sum was asked from anyone, the amount of increase being left to the individual. Next, the proposition of the Plus Club was presented to the members of the official board. As may be supposed, there was some objection in this larger group, but at that most of the officials signed cards and we were on our way.

Then the plan was brought before the finance canvass teams, twenty-four in number, with six to eight persons on

actual canvass we added an element in the form of a fun-contest which gave special credit to all forms of pledges, including those which were increased.

The final result was that out of a total of 705 pledges we secured 376 members of the Plus Club, their increases amounting to \$2,661.12. Some of the increases were for as little as five cents a week, a few for even less, but the result was wholesome.

## The Second Year

But very soon the question arose, "What can we do for next year?" And we knew we faced a problem, for with over half of those pledging registering an increase we did not feel we could come back on these people with heavy pressure for another increase at the next canvass.

So our finance chairman began to do some figuring. He said, "We had 329 pledgers who did not join the Plus Club. Some of them will in all probability be able to increase their giving next year. Some of us who joined the Plus Club will doubtless have larger incomes next year and thus be able to add more to our pledges. Then out of the ninety-one new pledges this year, some will give more next year." Then he set to work on a new fun-contest, designed not only to recognize increased pledges, as well as new and renewal pledges, but also to serve as a 100 per cent canvass clincher.

## + PLUS CLUB

I GLADLY JOIN THE PLUS CLUB  
INCREASING MY SUBSCRIPTION TO  
THE FIRST METHODIST CHURCH, THUS  
**SETTING THE PACE**  
FOR THE ADVANCE OF 1938-39

Name \_\_\_\_\_

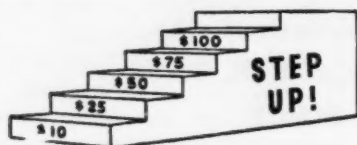
Plus Club Pledge Cards



The outcome for the second year was that out of 754 pledges secured, 188 showed increases totaling \$1,202.65. This encouraged us to believe we should adopt some more permanent plan for promoting increases every year, so our ever-ready chairman suggested one which bids fair to become permanent.

#### The "Step Up" Plan

Considerable work was necessary to inaugurate this plan for it required a careful study of the records of the financial secretary, but when it was finished it showed exactly how many members were on certain planes of giving. We can best explain it by showing what we printed on the back of the pledge cards for 1940-1941.



#### IN THE YEAR 1938-39 WE HAD

- 191 Members who paid \$10 to \$25
- 111 Members who paid \$25 to \$50
- 46 Members who paid \$50 to \$75
- 10 Members who paid \$75 to \$100
- 34 Members who paid \$100 or more

#### IN THE YEAR 1939-40 WE HAD

- 203 Members who paid \$10 to \$25
- 126 Members who paid \$25 to \$50
- 46 Members who paid \$50 to \$75
- 8 Members who paid \$75 to \$100
- 36 Members who paid \$100 or more

#### IN THE YEAR 1940-41 WE NEED

- 240 Members who will pay \$10 to \$25
- 150 Members who will pay \$25 to \$50
- 55 Members who will pay \$50 to \$75
- 15 Members who will pay \$75 to \$100
- 40 Members who will pay \$100 or more

In seeking a permanent name which we could use from year to year the term "Step Up" seemed to be the most descriptive of what we had in mind. Accordingly, we promoted this year's canvass on the basis of the Step Up, also including another set-up for the fun-contest which has now become a permanent part of our planning because it helps clinch a 100 per cent canvass in eight days.

At the conclusion of the canvass we had 752 pledges, 167 of them representing increases totaling \$1,086.46. Thus for the third consecutive year our increases have proved to us that it would be unfortunate not to go after them. Perhaps we should state that our total budget, including current expense and

#### AN EASTER CHORALOGUE

Here is an effective Easter evening service used last year by the First Presbyterian Church, Miami, Florida. It was arranged by the minister, William K. C. Thompson. He read the scriptural passages while the choir provided the musical pictures to build up the theme.

#### FROM PALMS TO LILIES

##### Prelude

"Prelude and Allegro"-----Widor

##### Hymn

Invocation with Choir "Amen"

Palm Sunday—The Day of Triumph—Matthew 21:1-11

##### Quartet and Chorus

"Jerusalem"-----Parker  
Monday—The Day of Authority  
—Matthew 21:14-17

##### Chorale

"When His Salvation Bringing"-----Tours  
Tuesday—The Day of Controversy—Matthew 23:37-39

##### Soprano Solo and Chorus

"Jerusalem, O Turn Thee" --Gounod  
Wednesday—The Day of Retirement—John 14:1-3, 27

##### Soprano Solo and Chorus

"Let Not Your Heart Be Troubled"-----Speaks

##### Offertory

"Spring Murmurs"-----Dunham

##### Hymn

Thursday—The Last Supper—  
The Day of Fellowship—Luke  
22:19-20

##### Contralto Solo

"O Bread of Heaven"-----Franck  
Friday—The Crucifixion—The  
Day of Suffering—Luke 23:33-35

benevolence, is just a little under \$25,000.

Because of the varying incomes of individual church members from year to year some can give more, while others must give less. We therefore consider it an essential part of each canvass to provide some means of securing increased pledges. We believe the "Step Up" plan, described in this article, offers a permanent incentive to individuals to climb to a new plane as their finances will permit, and that a fun-element promoted in a friendly, contest form will help, not only in securing the increased pledges, but also in obtaining a 100 per cent completed canvass in a minimum of time.

##### Chorus

"There Is a Green Hill Far Away"-----Gounod  
Saturday—The Day of Silence  
and Sorrow—Matthew 27:62-66

##### Chorus

"Watchman, What of the Night"-----Serjeant  
Sunday—The Day of Resurrection—Matthew 28:1-10

##### Chorale

"O Morn of Beauty"-----Sibelius

Benediction with Choir "Amen"

##### Postlude

#### LITTLE ROCK CHURCH PLANS TO SERVE SOLDIERS

Churches in camp areas have a tremendous responsibility to the new draftees. Indeed the task is so big that local churches will need help to successfully meet the demands. The Winfield Methodist Church of Little Rock, Arkansas, has announced its program to aid the 25,000 men nearby. Gaston Foote, the minister, announces the program as follows:

1. Transportation to the Sunday services. The government does not provide adequate transportation to and from camp and if we want the boys to come to our church we must put forth an effort. The Young People's Department is planning to send all the cars they can get to the camp next Sunday morning at 9:30 and fill them with those who wish to attend Sunday school and worship services. Those who live in the Heights are urged to come to Sunday school by way of Main or Louisiana from Markham and offer to bring the boys on the streets to the services.

2. Organization of an "extra plate club"—a group of people in Winfield who will make a regular practice of inviting a boy into the home for Sunday dinner. We had two fine young men in our home last Sunday and it was a real joy to us. This personal friendliness is of great help to these boys away from home. Be prepared to do this next Sunday.

3. Provision of recreational, social and reading rooms over the week-end. There are literally hundreds of these boys on the streets from 2 p. m. Saturday until 9 p. m. Sunday. Our church ought to provide a recreation room for them, a place where they can come and rest, read or play, thereby offering them a service of genuine help. If your boy were in a strange city you would appreciate the friendly interest of church people. Here is your opportunity to do unto some mother's son what you would like them to do unto your son.



# The Dissatisfied Man

by J. W. G. Ward

"I wonder if you have any experience of a case like mine. If you have, I wish you would give me some advice. I am like a man who is neither sick nor well. There is nothing to which I can point definitely. By that I mean, there is no lapse from known right, no dereliction of duty. Yet I am not the man I was. I do my work conscientiously, but I have lost all my zest. Everything is a trouble. I constantly have to make myself do things. My visitation, details of organization, and writing sermons, have become routine tasks. What strikes me as almost worse than anything else is the fact that, while at one time, I keenly felt the poignancy of conducting a funeral service, now I can take one in my stride, as though it were just a part of the day's duties, and look on human sorrow without feeling it. All this may sound trivial. I am not sure that it is not a symptom of something very serious. When I tell you that I once delighted in every duty required of me, that I exulted in preaching the Gospel, that nothing was too much trouble, and that I literally lived for my work, perhaps you will understand what I mean. What does all this signify? What is wrong? How can I get back the joy of service, and the early enthusiasm which I once knew?"

YOUR case is certainly interesting, but by no means uncommon. There are other men in the ministry who are, now and then, aware of a similar state of things. And for their sakes, as well as yours, we are glad that you submitted your difficulty to us. The medical man is sometimes puzzled by a case in which the patient is not gravely ill, and yet is far from well. When the symptoms are vague, diagnosis is difficult. But with you, we should say, with the sparse particulars we have before us, and without the advantage of personal acquaintance, you are suffering from that subtle, and yet grave, malady which affects many of us at one time or another. It may be still in the early stages. If so, so much the better. We can help you to a complete cure.

You are suffering from loss of tone. That may be due to a variety of causes. And, because we are at a disadvantage in not knowing you, because also we want to help other men, we must deal with the most likely sources of your

This is a practical solution to a common and not infrequent problem. We know it will help more than the man in question. But if you have some other difficulty, write and let us help you. From its inception, "Church Management" has been out to offer any service which will make for a more efficient ministry.

trouble. First, what about the personal life? We easily find ourselves prescribing for the needs of other people, without seeing the necessity for taking our own medicine. It is a case of "Physician, heal thyself." Every minister runs the danger of growing fatally familiar with sacred things. He rightly counsels people to care for their spiritual life. He urges that there should be specific time given to prayer, study of the Scriptures, and meditation. He advises them to be on their guard against those influences which undermine the strength. Worldliness, materialism, self-indulgence, and slackness, are deadly foes of the soul. Therefore, he who would grow in grace and in spiritual effectiveness must ever be on his guard. "Eternal vigilance is the price of safety."

Truly, and that applies to us all, no matter what our vocation, and to the minister more particularly. The fact that he lays down the law for other people, that he warns about the temptations which assail all men, and that he is their acknowledged guide in these matters, does not absolve him from obedience to his own counsels. Did not one of the greatest preachers of all time see that peril? Did he not see the dangers which threaten the minister? Did he not say, "Lest, when I have preached to others, I myself should be a castaway"? Therefore, we must maintain our own spiritual life. If we would be virile, dependable, responsive to the promptings of the spirit, and ready to aid our fellowmen, there is a prime necessity laid upon us to look to our inner life.

The medical man furnishes us an instance of what we mean. He cannot do his work aright, diagnosing the cases confronting him with sure instinct and knowledge, unless his own

physical life is up to par. He cannot come into contact with infectious diseases and remain immune, unless his powers of resistance are adequate. He cannot stand the strain of his practice, with its incessant demands, unless he looks to his own health. And we have no talisman, no magic spell upon us, which will keep us from falling victims to the very ills we would fain cure in others, if we disregard the means by which spiritual virility is maintained.

## Professionalism

Another related cause, which might well be called a curse, is that of professionalism. From your letter, you seem to have acquired the good and yet dangerous faculty of what you call, taking everything in your stride. That is good in itself, if by that you mean you can take the round of details, organization, and administration, together with the petty distractions and annoyances which make up the average lot. But it is dangerous in the extreme, if you can extend that spirit to the tragic experiences of others. To be able to conduct a funeral service as though it were just another thing is a sad confession. To be able to look on human grief without a pang, to regard it as all part of the day's work, and to speak words of comfort without the heart feeling for the stricken, is a condition which is more than pitiable; it is hypocrisy of the worst kind. Unhappily, it is not unknown in our work. We know one man who actually boasted that there was once a time in his ministry when a funeral service took so much out of him that he was mentally and sympathetically exhausted afterwards. But he had outgrown all that. He welcomed the occasion when he could take two funerals on the same afternoon. It saved breaking into another day! What could be said to one cursed with professionalism like that? At least it is to our credit that most of us feel that such a spirit is contemptible, and that such a man has no place in the ministry at all. The divine Master could not look on the grief caused by Lazarus' death without shedding tears of sympathy. And have we fallen so low that we cannot feel for those who are passing through their Gethsemane?

Now it is obvious that such a mal-

ady must be grappled with in its early stages. Remember that. To allow ourselves to regard any of our ministrations as part of the job is allowing the finer edge of spiritual susceptibility to be dulled. But to permit any vestige of callousness or insincerity to find lodgment in our hearts is to be untrue to the sacred functions committed to us. Moreover, it is fatal both to our usefulness and our reputation. We may speak with the tongues of men and of angels, and yet be nothing more than a tinkling cymbal, unless there is the threefold love of the Master, the people committed to our charge, and the work itself.

Another cause of your trouble may be morbid introspection. Now we agree that introspection is good. It has its uses. So has horse-radish; but it must be taken in minute quantities. We are wondering, groping in the dark as we must, whether you have been spending too much time mentally feeling your pulse. There is a species of ministerial hypochondria, which is always dangerous. Perhaps this is at the base of your trouble. Have you been worrying about yourself too much, your reactions to the duties required, and your state of mind? Are you sure that you are not just a trifle fagged, after the long and exacting round of the winter's activities? As you well know, these are trying times for everybody. There are more anxious, troubled, and discouraged people in our congregations than there have been for a generation. And this period of business uncertainty and financial stringency, with its inevitable drain on human stamina, has been going on now for almost a decade.

The man in the pulpit, whose heart has gone out in genuine sympathy to his people; who has preached the comforting truths which the gospel has brought to men; who has gone into homes shadowed by adversity, or who has seen some lose the fruits of a lifetime, has also been facing much. Virtue has gone out of him. Unless he is of phenomenal development, he has been giving of himself to such an extent that, possibly, he has become ineffective and weak, mentally and spiritually bankrupt. If that be so, then everything will look wrong. Molehills will become mountains. The mote will appear to be a beam.

Now it is to your credit that you have taken yourself to task. Some of us find it easier to blame the people with whom we work, or to rebel about the grave injustices of life. We allow ourselves to get bitter. We rail at our position, and see only its drawbacks. And thus, feeling so desperately sorry

for ourselves, we have neither sympathy nor interest to bestow upon others. So, when you say you make yourself do things, that you are not conscious of any lapse from known right, you may be like a poor pack-horse, plodding along the rough trail, but without any pleasure in so doing, and without hope that things will be any different.

Enough, however, of mere generalities and theorizing as to the possible seat of your dissatisfaction. We believe that you can find yourself again, and, in doing so, recover the joy and zest which you now lack. If you think that you have been overworking, or that there is some physical defect behind all this, see your physician. But if, as we suspect, your condition is more mental than anything else, then, as Shakespeare says, "Therein, the patient must minister to himself." And he can! We suggest that you overhaul your schedule. See if you are taking your meals at regular intervals, and if you are getting sufficient sleep, and also fresh air. See if you are wasting energy and frittering time away by a lack of system in your routine duties. Perhaps you are not starting your work early enough, and not finishing the regular duties at a fixed hour. Or, again, you may not be working with purpose and concentration while at your desk. That will mean that details mount up, and gradually become a load in themselves too great for one man to carry.

If, however, all these things are in due order, then take a look at your inner life. You are within reach of illimitable power. But are you availing yourself of your resources? Are you praying so much in public that you are not praying enough in private? Are you reading your Bible merely to find attractive texts on which to preach, and not also for your own sustenance? Are you enriching other lives with the unsearchable riches of Christ, yet failing to appropriate some for your own use? The late Dr. John Henry Jowett once told us that he kept a separate Bible for his own devotional purposes. There were no marks or annotations. Those were found in his study copy. But in this one, there were paths which led to the heights; trees under the shade of which the soul might rest; springs of which it might drink and be refreshed.

We need not emphasize the obvious. Our work requires us to be ever in touch with the Highest. Nothing less than the best will do for our own spiritual development and effectiveness. But when that is duly regarded, then

strength will be renewed. And that renewal will manifest itself. It will come out in a hundred ways. The things you now deplore will no longer trouble you. The old enthusiasm will be rekindled. You will face your tasks, even the uninspiring ones, with interest and zest. You will feel a new glow as you declare the counsels of God to men; a new tenderness as you bring his comfort to the stricken. Instead of measuring your service, as you have apparently been doing, you will go the extra mile for Christ's dear sake. And your ministry will not only grow in acceptableness and power, but also in deep satisfaction for your own heart. Remember, we are the ambassadors of Christ. We must do our utmost for such a Master. To do so we must be at our best. And that is more possible than we often think. Happy is the man who knowing these things also does them. Try it out. Then write to us again. Your troubles are ours; so are your triumphs.

#### THE LOST GENERATION

You were the Lost Generation, decadent, nerveless, slack

(Born to the sound of the guns and of death dropping down from the air)

You slouched to your casual dates with a languorous curve to your back, And we didn't admire your manners, and loathed the length of your hair.

We stood in front of the fireplace and eased our stiffening hocks

(We who had fought in Flanders, we who had flown in France)

And damned the whole generation—you and your girlish locks!

Poor effeminate creatures, boys who had no chance.

We pitied you more than blamed you; what could you hope to be, Born to the fear of war by frightened women, and then

Living your life with women whose men were over the sea?

Taught to be men by women—how could you grow to be men?

Youth of the Lost Generation, sons of the men that were,

Taught to be men by women who made you all that you are,

How could you grow to be men, who have grown to be gods of the Air,

Who have set in the skies for our nerving a flame of Faith like a star?

Each night we crouch by the fireplace, and listen with tight-held breath,

Humbled to tears in wonder, strengthened to tears in pride,

As the Youth which we dared to pity makes casual date with Death,

And, fired by a spirit we know not, goes off on its deathless ride.

—By A. A. Milne, From "Behind the Lines: A Book of Poems." E. P. Dutton Company.



# Two Prime Ministers

by Frank H. Ballard

*Our London correspondent gives us, in this issue, close-ups of the two latest prime ministers of Britain. The descriptions will help you in your appraisals of the world situation.*

AS most readers of these pages are ministers of religion, they know the difference between a paucity and a superabundance of ideas. They know how like sermon preparation can be to making bricks without straw. They know also the days when thoughts crowd upon the mind like a river in full spate and no form of expression is adequate to the demand.

I am troubled on the occasion not by dearth but by superabundance. There are several subjects asking for attention. I could write about London as it appears today, if the censor would permit, about the buildings destroyed, about rapid clearing up of debris and even about tentative plans for reconstruction. I could write about the habit and spirit of Londoners, about shelters and the people who sleep in them, about others who refuse to leave their own homes but who bring mattresses to the ground floor and dress themselves in trousers and pull-overs and have "tin-hats" by their pillows ready for emergency. I could give examples of delightful cockney humor which some Europeans would not believe unless they heard it and would not understand if they did hear it. I could write—and one day I hope I shall, on the Parson's job in such circumstances. It would reveal demands on time and energy and judgement never dreamed of by the men who used to lecture to us in college on pastoral theology. There is a book to be written about it all, and if time permitted I would write it and have it published in serial numbers in *Church Management*. But time will not permit. There is so much to be done, helping people to move their furniture, visiting hospitals, writing to evacuees, receiving soldiers, sailors and airmen home on leave, helping civil services, attending tribunals with conscientious objectors, turning church halls into rest centers, helping people out of bombed premises, giving hospitality to the homeless and a dozen other jobs, in addition to the ordinary ministrations to the remnant of a congregation. There is so much to fill each day that it is difficult to match even a few minutes

for an odd article such as this. I could write about our interest in other countries including the U.S.A. and the presidential election, and our growing assurance that the Democratic countries will win their way through present troubles and together make a happier healthier world. With all these possibilities, before me, I hope it is not sheer perversity if I turn aside to say a few things about two of the outstanding personalities in British politics, the Prime-Minister who accepted Hitler's challenge and reluctantly led the Empire into war and his successor the Right Honorable Winston S. Churchill, C.H. who today leads a united Commonwealth.

I

American papers, I doubt not, have

had much to say about the passing of the Right Honorable Neville Chamberlain. There have been, I presume, tributes and criticisms and quite likely some of my present readers have wished for a frank, reliable and unprejudiced estimate. That judicial estimate I can not promise to give. I did not know Mr. Chamberlain personally and I am not altogether free from party preferences. But I will try to give as truthful a verdict as my knowledge and predilections will permit.

The last time, indeed, I believe the only time, heard, Mr. Chamberlain speak was last June at the Annual Spring Assembly of the Congregational Union of England and Wales. The announcement that he would appear at one of the sessions brought together a great audience, many of whom hoped to hear a statement about recent war developments. I was accompanied by a German refugee who at that time was a free man but has since been interned.



R.O. BELL  
Religious News Service



He is a cultured professional man intensely anti-Nazi but much more German than he realizes. His references after the meeting were restrained and polite, but I felt that he was not greatly impressed. And he was not impressed, I suggest, because the Prime Minister stood and spoke quietly and simply, without any boasting or vehemence or bad temper. Most German oratory, apparently, includes the rising voice, the clenched fist, jibes and abuse. Here was a concise, practical, unemotional statement and my German refugee friend was not impressed. It seemed to lack what you Americans call "pep" and what Nazis and Fascists call virility.

Mr. Chamberlain was not always so restrained in speech. I have heard him on the wireless, especially when his soul was stirred by Nazi duplicity and cruelty, speak with passion and power. One knew then that he did not lack feeling or conviction. The rather sedate manner of last June, however, was characteristic of the man. He eschewed flamboyancy and rhetoric. He distrusted mob passions. His whole policy was based on an appeal to reason, not to animal instincts. The main criticism brought against him in this country is that he trusted to gentlemanly instincts too long. He believed that Hitler could be appeased if we tried to meet him half way. He held on to that belief and that policy long after the majority of the people saw that in Germany, it was regarded not as the magnanimity of a strong man but the cowardice of a weak one. The historians will go on arguing for many decades about the rightness or the wrongness of that policy. In one sense at least, Chamberlain was truly representative of the nation, he believed in peace and laboured to the end for peace. Perhaps it is necessary to repeat this now that we are being called "war mongers," though I imagine that men of education and critical minds such as the readers of this journal, will hardly need the reminder.

When we come to domestic politics, a longer and a more involved story needs to be told. My German refugee friend that day in the City Temple thought of Mr. Chamberlain as the head of a government in time of war. I was thinking also of the Chamberlain tradition and the long and bitter controversies in which the family has taken so prominent a place. Joseph Chamberlain, the father, was the stormy petrel of my youth. He was Colonial Secretary in the Administration that went to war with the Boers. He preached a gospel of tariff reform which was then generally unpopular but which has since taken the place of the old Free Trade. He was

an imperialist of a type that has ceased to exist in these islands. With all his gifts, he never became Prime Minister, but he was probably the greatest influence in British politics for a quarter of a century. He trained his older son, Austen, deliberately for politics and trained him so well that he soon reached cabinet rank. Not so brilliant as his father Austen was also less pugnacious. He threw himself into the work of the League of Nations and as Foreign Secretary probably went as far as any man in pacifying dissatisfied elements in Europe. Neville was never intended by a rather dominating father for government. He was trained for business. But he was called first to local government in Birmingham, of which city he became Lord Mayor and later to Whitehall. The strange thing is that while the two older men though attaining great eminence never reached the highest position, the business man became Prime Minister in one of the most critical periods in the history of the world.

Having mentioned imperialism, I ought to say more about it. The notorious Dr. Goebbels has tried to persuade the world that the British Empire has been built up by violence, greed and cunning. Travellers returning from your own country lead me to suppose that less wary or inadequately informed Americans have accepted his propaganda. "We cannot see," Americans said to one leading industrialist, "we cannot see what complaint you Britons can reasonably have against Hitler because of his efforts to acquire by force more of the good things of the world than his country now possesses. You have been the principle aggressors in the world for centuries past; you have by this policy of aggression, acquired the most desirable areas of the world and hoisted the British flag over them.

The answer, of course, is that the statement is not true. I cannot here and now argue the point but if my readers can put their hands on a booklet by Dr. Ramsey Muir entitled *The British Empire; How It Grew and How It Works*, I should advise them to read it. It is not a piece of tendentious propaganda but the work of a scholar of repute who can give chapter and verse for every statement he makes. Though I cannot give his argument, I can quote a few of his sentences.

"The British Empire is the supreme exemplar of peaceful comradeship among diverse people. It is misnamed when it is called an 'Empire'; it is more fairly described as a Commonwealth of Nations."

\* \* \*

"Every colony established by the English was endowed, as a matter of course, with rights of self-government. No colony established by any other

people was ever endowed with these rights."

\* \* \*

"It may seem incredible, but it is true, that this gigantic empire was not acquired by deliberate design, or a consistently pursued ambition. It was almost the result of a series of accidents. In Seeley's phrase, it was acquired 'in a fit of absence of mind.' What is more, its acquisition did not involve serious warfare, after 1763, except in India. . . ."

I should like to quote much more, but I must return to my text.

It is never safe to anticipate the verdict of history, but my own conviction is that while Neville Chamberlain will never be ranked with men like Peel and Gladstone and Disraeli, he will be remembered as an upright and honourable man who loathed war and hated all the unscrupulous ways of war-makers. It is worth noting in such a journal as this that he was brought up a Unitarian, and in English Unitarianism, the stress always falls upon truth, integrity and character. What his theological developments may have been in later years, I do not know, but the marks of his early training remained with him to the end.

## II.

It would require much more space than I now possess to write with any completeness on Mr. Winston Churchill. I must be content to give a few impressions left on my mind after reading one of his books, *Great Contemporaries*.

There was a debate recently in one of our public schools on "Who Is the Greatest Living Man?" It is very significant that the largest number of votes was given to the present leader of the Chinese people. But there were many candidates, all of whom received votes, and they included your own President and, not unnaturally, our present Prime Minister. One of the troubles experienced by the boys was to find a satisfactory definition of greatness. I am not surprised. Even if the debate had been conducted by the senates of the best equipped college in this or any other country, there might well be considerable difference of opinion.

One mark of a great man, says Winston Churchill in the book just mentioned, is the power of making lasting impressions upon people he meets. I would personally add a few other marks. He must think for himself and not be an echo of other folk. He must be a great believer. Perhaps as Swinburne maintained, he is never found trying to make truce or patch up terms. Certainly, he must be versatile. You can have a good preacher or general or statesman or scholar without having a

(Turn to page 355)

# Gounod Among the Prophets

by Howard Tillman Kuist

Here is an interesting and worthwhile Lenten theme. The article by Dr. Kuist of Union Theological Seminary, Richmond, Virginia, together with the program suggestion from Ginter Park Presbyterian Church, Richmond, Virginia, gives you a complete program for a splendid Sunday evening.

IN the popular mind the prophet is sometimes confused with the fortune-teller. While it is true that occasionally he does fore-tell, the real function of the prophet is to tell-forth. He is a voice amid confusion, the mouthpiece of truth and duty. In times of crisis outstanding prophets are rare because truth costs dearly, and duty is expensive. Wordsworth addresses duty as "the stern daughter of the voice of God . . . a light to guide, a rod to check the erring." In a memorable passage Victor Hugo pauses to observe that, "God makes his will visible to men in events, an obscure text written in a mysterious language. Men make their translations of it forthwith, hasty translations, incorrect, full of faults, omissions and misreadings. Very few minds comprehend the divine tongue. The most sagacious, the most calm, the most profound decipher slowly, and when they arrive with their text the need has long gone by; there are already twenty translations in the public square."

But why does the prophet produce the true text? Because whatever his gifts, the primary credential of the prophet is character: a life which squares with revealed truth. The prophet has won the right to speak. Having been allured or thrust behind the scenery of events by accident or necessity, he sees through what he has seen, and then dares to live it out. The product of his life, cleansed and certified by suffering, confronts the conscience of his generation with truth realized in personal experience. And so Gounod is among the prophets.

With all Europe once again on the march, all "Gaul" overrun by the "Hun," and Paris once more in the hands of the Germans, Charles Francois Gounod's inspired motet *Gallia* leaps from the choir loft into life. For we are seeing events enacted before our eyes similar to those which gave it birth. A French refugee called upon to write a musical score in honor of the German Prince Consort of a British Queen! Thereon hangs a tale which

tells how prophetic music is born. A harried refugee uprooted from his native soil by the torrent, sees from what direction it has come, and now points the way back to his city.

In 1867 the erection of the Royal Albert Hall as a memorial to Albert, the lamented Prince Consort of Queen Victoria, was begun in London. By 1870 the inaugural committee was laying plans for a huge international exposition to be held in connection with the dedicatory exercises dated for 1871. Their search for a composer who was to have the honor of producing an appropriate oratorio for that occasion was concluded by their choice of Charles Francois Gounod. The name of the French composer was already well known. In 1859 he had achieved the distinction of setting Goethe's *Faust* to the music which was destined to become its recognized lyric vehicle on the operatic stage. Schumann, Liszt, Ber-

lioz, and even Wagner had attempted a score for *Faust*, where Gounod had succeeded. In April 1867 Gounod had produced a score for Shakespeare's *Romeo and Juliet*, which became an immediate success. Asked for his own opinion with respect to the relative merits of the two operas Gounod is said to have made the enigmatic reply:

"*Faust* is the oldest, but I was younger, *Romeo* is the youngest, but I was older."

Between the writing of the *Faust* and the *Romeo*, Gounod had indeed made a notable advance in technical skill. But his artistic powers were now about to be touched into a spiritual maturity. The Franco-Prussian war rolled relentlessly over France. Paris had fallen. Gounod was a refugee in London.

It was at this moment of anguish and depression that the French composer received the commission to write a score to be sung at the opening of the international exposition inaugurating Royal Albert Hall just a year hence: Rather an anomalous position just then for a Frenchman. What kind of internationalism was required to produce the words and the score for such an occasion? It is just here that Gounod's

## EVENING SERVICE

Prelude—Andante	Gounod
Hymn—Send Out Thy Light	Gounod
Prayer	
Scripture Lesson—Selections From Lamentations 1 and Jeremiah 3	
Offertory—Ave Maria	Bach-Gounod
Address—Gounod Among the Prophets	Dr. Howard Tillman Kuist
Motet—Gallia	Gounod

### Gallia

Solitary lieth the city, she that was full of people!  
How is she widow'd! she that was great among nations,  
Princess among the provinces, how is she put under tribute!  
Sorely she weepeth in darkness, her tears are on her cheeks,  
And no one off'reth consolation, yea all her friends have betra'd her,  
They are become her enemies.

Zion's ways do languish, none come to her feasts, her solemn feasts.  
All her gates are desolate, her priests sigh,  
Yea, her virgins are afflicted, and she is in bitterness.  
Is it nothing, to all ye that pass by?  
Behold and see if there be any sorrow that is like unto my sorrow.

Now behold, O Lord, look Thou on my affliction,  
See the foe hath magnified himself.

Jerusalem, Jerusalem, O turn thee, O turn thee to the Lord thy God!

Benediction and Silent Prayer

Postlude—Theme From "Redemption" Gounod

A Gounod Service at the Ginter Park Presbyterian Church, Richmond, Virginia



spiritual maturity matched his artistic genius. He found himself among the prophets. This time it was neither the versatility of a Goethe nor the universalism of a Shakespeare which gave him his cue. It was the broken-hearted lament of the Hebrew poet-prophet who sat surveying the ashes of the Holy City after its desolation by the Babylonian army in the sixth century B. C. In the almost forgotten and neglected lines, referred to in the Bible as *The Lamentations of Jeremiah*, Gounod found himself now, strangely enough, at home and also in tune. Here he found spiritual values which transcend all international boundaries and which belong to all men. He would make music indeed for that international exposition!

To observe the lines lifted from the opening verses of *The Lamentations* for his score, is to learn what moved Gounod's music into action:

Solitary lieth the city, she that was full of people;  
How is she widowed! She that was great among nations,  
Princess among the provinces, how is she put under tribute!  
Sorely she weepeth in darkness, her tears are on her cheeks.  
And no one off'reth consolation, yea, all her friends have betra'd her,  
They are become her enemies.

Zion's ways do languish, none come to her solemn feasts,  
All her gates are desolate, her priests do sigh,  
Yea her virgins are afflicted and she is in bitterness,  
Is it nothing to all ye that pass by?  
Behold, and see if there be any sorrow that is like unto my sorrow.  
Now behold, O Lord, look Thou on my affliction:  
See the foe hath magnified himself.

Jerusalem, besieged more than a score of times, and twice leveled to the ground for her sins, has been called the spiritual mother of mankind. At least she is so idealized by the prophets. Within the shadow of the Mother City, "beneath whose contemplation sink heart and voice oppressed," the refugee Frenchman felt a kinship with all men who have been uprooted from soil and country, for here he found adequate self-command and hope. But up to this point his music was predominantly in a minor strain. He needed a major upon which to rise to an elevated finale. At this stage of his thinking Gounod turned from *The Lamentations* to *The Book of the Prophet Jeremiah*, chapter three, with its oft-repeated invitation to "Return," and with its clarion call for the fulfillment of moral relations. In this amazing chapter Jeremiah pictures God as the Husband of an unfaithful wife; God the broken-hearted Father of back-sliding children; God the Shepherd of

wandering sheep; God calling Jerusalem to turn back to him. However, Jerusalem has not turned to him "with her whole heart, but feignedly." Here prophetic insight matched Gounod's artistic power. Here were the words for a soprano crescendo of hope, and on a major key!

And so Gounod wrote the moving music to the words:  
"Jerusalem, Jerusalem, O turn thee, O turn thee to the Lord thy God!"

The relentless scourge of current world-events has made the prophets of old once again our contemporaries. The true internationalism they represent is broader far than political boundaries, and deeper than economic considerations. Gounod reminds us, with the prophets that the only tie to bind men to each other effectively is their common kinship in character, a kinship whose quality was typified by what made Jerusalem, the Mother City, great, but a city which fell only when its moral foundations had crumbled.

The *Gallia* born in darkness hails the way of return to light. It is a prophetic word which bids men go out to meet the judgments of God with works meant for repentance. Let the

choirs of our land sing it into the hearts of our people. Gounod among the prophets sounds a signal for the return to God!

#### OUR MISTAKES

##### (Outline of a Talk to Juniors)

For we all make many mistakes.—James 3:2a (Goodspeed's translation)

What shall we do about our mistakes?

1. No use crying over spilt milk.
2. What you think is a mistake may not seem like one to others.
3. "People who never make mistakes never make anything."
4. "If at first you don't succeed, try, try again."
5. We can always learn something from our mistakes. ("I have learned by experience that . . ." Genesis 30:27.)
6. "Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal. . . ." (Philippians 3:13, 14).

James C. Perkins,  
Schroon Lake, New York.



Park Avenue Methodist Church, New York, Adds Illustration Appeal to Its Bulletin Board



## Two Prime Ministers

(From Page 352)

great man. A great man is one who can be studied from many different points of view and always be found significant.

Now if we take this last test and apply it to Winston Churchill, we shall find that he stands it at least as well as most people considered great. In his time he has played many parts and usually with considerable eminence. He has been a Liberal and a Conservative, a good party man and an independent of independents. But whether he has sat on the government or the opposition or the back benches, he has always been a force to be reckoned with. I know not how many of the chief offices of state he has held, but both in this war and the last one, he was for a period a distinguished secretary of state for the admiralty. No one speaks on the radio with more general acceptance; indeed his broadcasts while he was still at the admiralty undoubtedly prepared the way for his promotion to the highest office. The man in the street came to think of him as a kind of prophet who had foreseen nearly everything and had warned the democracies in vain. I have not heard him in person since I was a theological student, but whenever I listen to one of his broadcasts, I understand why he thrilled packed audiences in the old day, and grips unseen audiences still.

Having just read one of his books, I am ready to affirm that if circumstances had not thrown him to the head of the nation at this unparalleled hour, Churchill might well have lived as one of the great writers of the English language. Style, they say, is the man and here is style anyone might covet. He knows what he wants to say and he says it with vigor and simplicity. He can throw out phrases that stick, yet one feels that they are not laboriously manufactured; they come spontaneously. No one frowns over his pages or wishes the book shorter. One closes a volume with the determination to get another and yet another. Let me give one specimen of his style, not from the book before me but from *The World Crisis, 1916-18*, Part I. He is speaking of the British armies and this is how he does it.

"They grudged no sacrifice however unfruitful and shrank from no ordeal however destructive. No attack however forlorn, however fatal, found them without ardour. No slaughter however desolating prevented them from returning to the chard. No physical conditions however severe deprived their commanders of their obedience and loyalty. Unconquerable except by death, which they had conquered, they have set up a monument of native

## Congressional Will, Not Constitution, Gives Privilege to Conscientious Objector

DECISIONS of the United States Supreme Court arising from the Selective Draft Act of 1917 gave no consideration to the contention that it infringed the provisions of the Thirteenth Amendment to the Constitution which abolished slavery and involuntary servitude. The following is the language of Justice Sutherland in 283 U. S. 605:

"... From its very nature, the war power... tolerates no qualifications or limitations, unless found in the Constitution.... In the words of John Quincy Adams—'This power is tremendous; it is strictly constitutional;...' To the end that war may not result in defeat, freedom of speech may... be curtailed...; freedom of the press curtailed...; ships and supplies requisitioned...; prices of food and other necessities... regulated; railways taken over...; and other drastic powers, ... exercised to meet the emergencies of war.

"... These are but illustrations... and it necessarily results... that whether any citizen shall be exempt from serving in the armed forces of the Nation... is dependent upon the will of Congress and not upon the scruples of the individual, except as Congress provides. That body, ... has seen fit, ... to relieve from ... armed service those persons... known as conscientious objectors; ...

"... The conscientious objector is relieved from the obligation to bear arms in obedience to no constitutional provision, express or implied; but because, and only because, it has accorded with the policy of Congress thus to relieve him.... The privilege of the native-born conscientious objector to avoid bearing arms comes not from the Constitution, but from the acts of Congress. That body may grant or withhold the exemption as in its wisdom it sees fit; ... No other conclusion is compatible with the... extent of the war powers... which include... the power... to compel the armed service of any citizen... without regard to his objections... in respect... of the particular war or of war in general...."

virtue which will command the wonder, the reverence and the gratitude of our people as long as we endure as a nation among men."

Is this not worthy of a place alongside some of the choicest passages of your own Abraham Lincoln? But while Lincoln's style seems to have been a gift from above, Churchill's is the result of painstaking discipline. As a young man, he was not fluent. He speaks in one place of being greatly hampered by inability to compose at

Justice Cordoza, 293 U. S. 245, said:

"The meaning of those liberties (Civil liberties in general) has striking illustration in statutes that were enacted in colonial times and later.... From the beginnings of our history Quakers and other conscientious objectors have been exempted as an act of grace from military service, ..."

Some confusion has arisen regarding the meaning of "religious training and belief" as that phrase is used in the Selective Service and Training Act.

The Act does not require that a conscientious objector be a member of any church or religious body. Religious training or discipline may be considered as having been received in the home, in the church, in other organizations whose influence is religious though not professedly such, in the school, or in the individual's own personal religious experiences and conduct of life. Any and all influences which have contributed to the consistent endeavor to live the good life may be classed as "religious training." Belief signifies sincere conviction. Religious belief signifies sincere conviction as to the supreme worth of that to which one gives his supreme allegiance.

Among the evidences of the sincerity of an individual's religious belief, with particular reference to non-participation in war, are: recognition of consistent endeavor to live conscientiously, faithfully, unselfishly; the time element—how long the person has held his conviction, how long his conviction has been maturing—although length of time is not a necessary condition of sincerity in every instance; active affiliation with a religious organization committed to non-participation in war; active participation in the work of one or more organizations devoted to social service, to community betterment, to national welfare, to world peace.

the rate necessary for public speaking. All his early speeches were therefore carefully written and committed to memory and in the drudgery of writing, he became a master in the art of expression. Surely there is something here for preachers to notice.

There are a dozen things that might be said about *Great Contemporaries* but I must content myself with one. I was particularly pleased and perhaps

(Turn to next page)

# New Lamps for Old

by Agnes Howell Montgomery\*

*This is a splendid article for our ministers' wives to read the same month that we open the "Ministers' Vacation Exchange for 1941." Mrs. Montgomery beautifully shows how a pleasant pulpit exchange for the vacation weeks can bring rest and recreation so often denied the low income minister's family.*

SPRING is in the air tonight. Its old familiar magic floats like 'vibrant tones of bugle notes,' quickening the heart, lightening the step and stirring wild young dreams to wakening. Tonight we're brave again. Joyous and newly hopeful we dare lift our chins from out our collars and take a look at the stars. The symbols of spring are mystically secret but we restless of the earth recognize them afar off. Wordlessly we yield ourselves to their Lorelie wooing and down upon our sensitized souls there descends an avalanche of primitive yearnings. The wilderness urge, the call of the open road. An all consuming and overwhelming nostalgia for—we don't quite know what—only that we must get away awhile.

How sagacious Mother Nature is and how much happier we, when we obey her promptings. "At ease," she warns shrewdly, but in a frenzy of perverted ambition we whiz through the STOP sign to nervous prostration. "Present Arms," she cries, watching husbands and wives letting little acorns of disagreement into great oaks of mis-

\*Mrs. F. W. Montgomery, Nescopeck, Pennsylvania.

## Two Great Prime Ministers

(From page 355)

somewhat surprised, by the generosity of his judgments. He can hit hard—and does so. See for example his chapter on Stalin. But he usually finds something good to say, even for men who have been his critics and opponents. There was a time when he and Philip Snowden were continually fighting one another on the floor of the House of Commons. Yet when he writes about his old adversary, this is what he says: "Never have I had any feeling towards him which destroyed the impression that he was a generous, true-hearted man." Even the chapter on Hitler might be described as sympathetic. But he did not know then, in 1935, all we know now. "We cannot

understanding grow. Instead they present cold shoulders and eventually what might have been a radiantly successful marriage is the charred and smothered ember of a dead romance.

Again the prudent old earth mother calls, "Right about face," "Squads right," and this time if we know our signals and have the slightest vestige of that intelligence with which we were born, we listen and obey.

One early spring night last February a ten years' accumulation of all these urges I've been talking about suddenly ganged up on Rev. and Mrs. at the Nescopeck parsonage in central Pennsylvania. Under the impact of their force Reverend, looking his weary, bleary little wife straight in the eye and setting his pen down kersplash, yelled, "We're going to California."

Mrs. got him to bed quietly. Placed the hot water bottle under his feet, an extra pillow under his head, and when he was fast asleep at last, she made her silent prayer that the derangement might be temporary and fast healing.

But morning brought no relief. What had apparently been but the bud of an idea had blossomed overnight into

tell whether Hitler will be the man who will once again let loose upon the world another war in which civilization will irretrievably succumb, or whether he will go down in history as the man who restored honour and peace of mind to the great Germanic nation and brought it back serene, helpful and strong, to the forefront of the European family circle." Only time can show, he says at the end of the chapter, but the last sentence is ominous.

"Meanwhile, the great wheels revolve; the rifles, the cannons, the tanks, the shot and shell, the air bombs, the poison-gas cylinders, the aeroplanes, the submarines and now the beginnings of a fleet flow in ever broadening streams from the already largely war-mobilized arsenals and factories of Germany."

That was written, let it be repeated, in 1935!

a fixed obsession. Reverend was determined to see California. Seeking merely not to aggravate his mental disorder Mrs. mainly sat and listened. Listened and grew aghast, agog, transfixed, practically transcended as bit by bit Reverend revealed the details of a most amazing and well developed plot.

## The Exchange Bug

It seems that he and one ex-theologue intimately known in college circles as "Alarm Clock Eddie" had been for months conducting a correspondence course in the fine art of committing churchheim. "Ed" recently from Cal Mexico on the border down Old Mexico way was now stationed in Los Angeles, where, sated with California orange juice and the undiluted rays of a million candle-power sunshine he languished for the rare thin atmosphere of his native Pennsylvania. Rev., on the other hand it seems, had been silently nurturing mighty yens for a bird's-eye view of the wide open spaces. Not that he hoped to fly, simply that he had let his fancy take wings, and in its flight it had brought about the materialization of a dream.

Two ministers, it developed, living on extreme horizons of the world's happiest continent, on the same economic basis, and with almost identical family problems, could, with a little smooth maneuvering accomplish wonders. They could, for instance, set a date when both would preach the *au revoir* sermons thirty-two hundred miles apart, to congregations and overhead authorities already anticipating a new and delightful change of leadership for the summer months. They could then set another date for their respective returns to their native pulpits. In between time each would allow the other a given number of weeks for travel, and if necessary pay a supply on the unavoidable Sunday involved. Arriving at each other's starting points each would occupy the home of the other as his own, furnishings complete except for the essential accoutrements of travel, bedding in particular.

Amicable agreement could be reached as to which bills should be paid by whom while occupying each other's property; and salaries, if any, could be mailed direct to each from his home base. In this way both could have their



heart's desire, with pay.

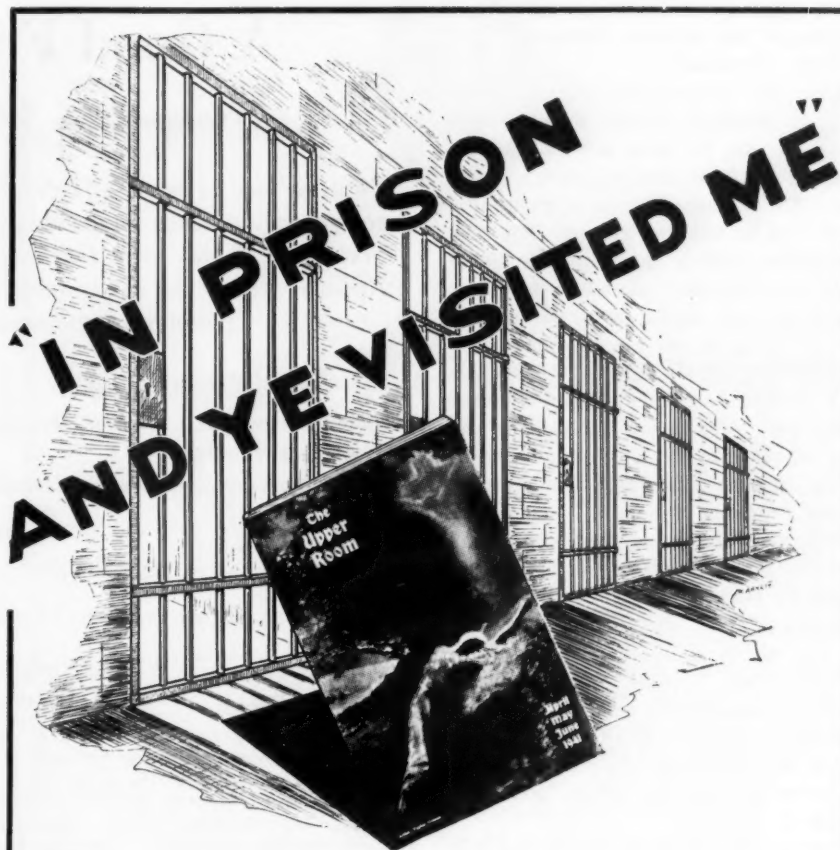
The arrangement being already perfected, and the mutual urge for the open road being a major enthusiasm, on July 1st, 1940, Montgomerys, Inc., set their faces toward the Oregon Trail. 'Twas a small caravan but snugly packed and delightedly content.

#### The Children Go

There had been considerable hesitation at first over taking our two little girls, Jane aged eight and Joanne five, on so long and hazardous a journey. To begin with they both inevitably suffered the nausea of carsickness. (However, our having purchased a new second-hand car might offset that.) Again it seemed to Reverend that Mrs. wouldn't have much of a vacation with two lively youngsters under constant guard. Thirdly, the incumbent changes of water, climates, and schedules seemed disastrous. However, having checked over all possible summer schools and camps we found none within our wraithlike means which would harbor two such little ones for so long a time. Again, while all the relatives seemed overwhelmingly in love with our "cute," "sweet," "adorable" children, none of them was noticeably eager to have the "dear little darlings" uninterrupted companionship for two months. So in the end we decided the hazards of leaving them behind far outweighed the possible hardships of taking them along. And what a sensible and utterly joyous decision that turned out to be.

There are times in the history of family development when a little aloneness is a manifold blessing. In ten years of married life and rearing of progeny, never before had we had the pleasure of uninterrupted possession of our children. Let no one underestimate the value of a family's getting away by itself for awhile. Kith and kin may possess irradiant virtues but there's no virtue quite so vital as that of being alone with your own children in your own way for sufficient time to establish a lifelong bond between you.

For us the wonders of nature were wondrous enough, and marvelous it was to adventure daily into new and engrossing scenes. But there was never a sight in mountain or desert, in canyon or plain or sea, by sunrise nor moonset by noontide or eve that so filled us as the sight of two piquant wee faces ever excitedly, delightedly beside us. An ever recurrent joy of absolute togetherness permeated and transcended every other experience. "Oh, how thankful I am that we brought you." "Oh, how sweet it is to have you with us," were constantly on our parent lips as cabin by cabin, state by



**T**HREE letters received by The Upper Room from prisons, located in the East, West, and South, show the power of the Christian gospel, as carried by this devotional booklet, to reach men and women even behind prison bars.

#### IN SING SING PRISON—

"The Upper Room is well received and read. No one can ever estimate the fruit from the seed sown. If doing so much good here, how much more good can be done in the churches that would use them to the utmost of their ability? I think it behooves every pastor to literally push their distribution."

Luther J. Hannum, Jr., Protestant Chaplain,  
Sing Sing Prison, Ossining, N. Y.

#### IN SAN QUENTIN PRISON—

"I cannot begin to tell you how much this devotional booklet means to us. A large number of inmates use it to guide them in their daily Bible reading and study. Some of the inmates come to us and ask for the new booklet before the previous one has expired."

Alfred C. Schmitt, Director, Library and Religious Dept.,  
California State Prison, San Quentin, Calif.

#### IN VIRGINIA INSTITUTIONS—

"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions,  
Richmond, Va.

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state, they successfully brooked each long leg of the glorious journey.

#### Reliving Vacation

After the holidays last year our program in Ministers Wives meeting was for each one to give a three-minute "highlight" from her summer's vacation. Incidentally there's a good program idea for similar groups. Another fascinating way to spend an hour some bleak winter's day when the program chairman has failed to show up, or something, is to ask for an around-the-room brief chat on each one's "Dreams of Vacations to Come." There's something very nice to be said about the joys of traveling extensively, inexpensively and luxuriously in the security of one's rocking chair.

However, let me say from experience that the joy of traveling is not determined by the distance covered nor the quantity of new experiences involved. At the above mentioned ministerium meeting when it came someone's turn to speak who hadn't been to Martha's Vineyard, Lake St. Claire, Kalamazoo or the San Francisco Fair there was a tendency to act apologetic and half ashamed.

For the benefit of any who has felt that way about not piling up mileage in the holidays there is this for inspiration. The happiest, most restorative, and fundamentally valuable element of any vacation is the deep delight derivable from adventuring freshly or anew into the old, abiding joys of family love. And that can be done just as effectively in a tent or cottage along some lovely, lonely woodland stream as it can be anywhere. The only requirement is isolation from the everyday problems and people which build fences around individuals and shut the family spirit out. Preachers and their wives and kiddies are of a'l people most urgently in need of opportunity for getting away awhile. Because it is in these periods of beautiful togetherness that the true soul and character of Christian family living is nurtured and developed. Change, variety, new experience, travel are all essential elements of growth. But after all he travels best who travels farthest into human understanding and love.

Westward ho-ing on a pulpit exchange was without question the most glorious and enlightening experience this partic'ar manse family has ever been privileged to enjoy.

The Mormon Temple, Carlsbad Caverns, the San Francisco Fair, Forest Lawn Cemetery, that jeweled clasp in our chain of golden memories. Each is a Book of Wonders in itself with Big Boulder Dam, "Golly What a Gulley-Grand Canyon" Ze Petite Zion, and

## A Good Friday Service

*Arranged by William H. Kettlitz*

*This service is most effectively presented by candle light. The congregation takes no active part but remains seated. The author presented it last year in the Presbyterian Church at Elizabeth, Illinois, where he is student pastor. He is a student at the Dubuque University School of Theology.*

#### MISERIE SERVICE

**Prelude:** Largo-----Anton Dvorak

#### Statement of Worship:

Oh yes, oh yes, oh yes, Jesus is crucified;  
Oh yes, oh yes, oh yes, the sword has pierced his side;  
Oh yes, oh yes, oh yes, Mary the Mother has cried;  
Oh yes, oh yes, oh yes, in the cool tomb he lies.

**Organ Interlude:** Dark Was the Night  
(Second Tune)---Samuel W. Beazley

#### Invocation:

Thou who didst suffer the extremities of human woe, nailed to the cross in the darkest hour of history, thou it is who claimest our hearts. Thine anguish shames us: thy pain doth show us the exceeding sinfulness of sin. Thy prayer in the garden is so oft our prayer, yet we lack the grace to say, "Not my will, but thine." Thy cry of dereliction from the cross pierces our hearts and we behold the length to which love will suffer for weak and sinful men. O thou who takest away the sin of the world, we see thy woe, and come. There was no other good enough to pay the price of sin. What can we give to thee? Redeem us through no merits of our own, but solely through thy manifold and great mercies; for thy name's sake. Amen.

George Stewart in  
*Minister's Service Book*.<sup>1</sup>

**Anthem:** Dark Was the Night-----  
-----Samuel W. Beazley  
(Full choir on first verse. Male solo, second verse.)

**Poem:** *Mater Dolorosa* by John Hall  
Wheelock.<sup>2</sup>

There was a trampling of horses from Calvary,  
Where the armed Romans rode from the mountain-side;  
Yet, riding, they dreamed of the soul that could ride free

<sup>1</sup>. Willitt, Clark & Company. Used by permission.

<sup>2</sup>. Used by permission, Charles Scribner's Sons.

gorgeous Glacier Point in Yosemite as thrilling addendums.

Ah, 'tis fun to travel. One starts out so popping importantly and ends up so pathetically glad for a sight of home. There's a hidden wealth of treasure just in that.

Pulpit Exchange is a perfect way of brushing cobwebs from brain cells and heart strings. Surely it is traveling

Out of the bruised breast and the arms nailed wide.

There was a trampling of horses from Calvary,  
And the long spears glittered in the night;  
Yet, riding, they dreamed of the will that dared to be,  
When the head fell and the heavens were rent with light.

The eyes that closed over sleep like folded wings,  
And the sad mouth that kissed death with the cry,  
"Father, forgive them"—silently these things  
Thy remembered, riding down from Calvary.

And Joseph, when the sick body was lowered slowly,  
Folded it in a white cloth without seam;  
The indomitable brow, inflexible and holy,  
And the sad breast that held the immortal dream.

And the feet that could not walk, and the pierced hand,  
And the arms that held the whole world in their embrace:  
But Mary, beside the cross-tree, could not understand,  
Looking upon the tired human face.

**Solo:** *Stabat Mater*-----  
-----Jacobus De Benedictis

#### Prayer:

Lord Jesus Christ, Thou holy and spotless Lamb of God, Who didst take upon Thyself our sins, and bear them in Thy body on the cross, we bless Thee for all the burdens Thou hast borne, for all the tears Thou hast wept, for all the pains Thou hast suffered, for all the words of comfort Thou hast spoken from the cross, for all Thy conflicts with the powers of darkness, and for Thine eternal victory over sin and death. Unto Thee we ascribe all glory. Amen.

*Book of Common Worship.*

with Point and Purpose. It's the cheapest kind of sight-seeing for a "respectable" family, equalling all told less than one cent per mile per person. Surely Pulpit Exchange is religion's gift to the underprivileged. Who but Parsons Poor could ever enjoy so Alladin-like a trade-in of jobs, or so delightful an exchange of New Lamps for Old. Long Live the Man who thought up the idea.

Quartet: The Rosary (using sacred words)-----Ethelbert Nevin

Scripture Lesson: Mark 15:22-47.

Organ Response: Dark Was the Night (second tune)----Samuel W. Beazley

Poem: *I Am the Cross* <sup>3</sup>-----William L. Stidger

I am the cross of Christ.  
I bore His body there  
On Calvary's lonely hill.  
Till then I was a humble tree  
That grew beside a tiny rill;  
I think till then  
I was a thing despised of men.

I am the cross of Christ.  
I felt His limbs along  
My common, broken bark;  
I saw His utter loneliness,  
The lightning and the dark;  
And up till then  
I thought He was as other men.

I am the cross of Christ.  
My form they used to crucify  
The outcasts of the earth;  
But on that lonely hill that day  
My kind received, in blood, new birth,  
And ever till this day  
A weary world bows at my feet to pray!

I am the cross of Christ.  
They say I tower "o'er the wrecks  
Of time." I only know  
That once, a humble tree,  
This was not so. But this I know—  
since then  
I have become a symbol for the hopes  
of men.

**Prayer:**

O Lamb of God, Who takest away the sin of the world, our hearts are bowed in reverence and humility before the wonder of Thy cross. Thou hast borne our griefs and carried our sorrows. With thy stripes we are healed, and the Lord hath laid on Thee the iniquity of us all. By thy temptation and obedience, the betrayal and forsaking, the scourge and piercing crown, the cruel wounding of the nails, the taunts and burning thirst, the lingering anguish of the cross, which Thou hast willingly endured for our salvation, grant us Thy pardon and peace.

James W. Alexander in the  
*Minister's Service Book.*

**Antem:** O Sacred Head Now Wounded.

**Meditation.**

**Benediction:**

Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever.

**Recessional:** Largo-----Anton Dvorak

3. Used by permission of Dr. Stidger.

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DIRECTORY FOR 1941-42

Will Be Published  
July 1

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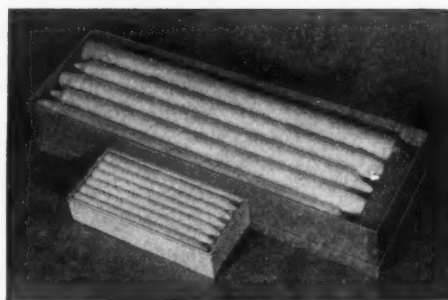
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# Ministers' Hobbies

by Margaret Ratcliffe\*

*A few months ago we carried an interesting article on the hobbies of ministers' wives. Mrs. Ratcliffe, in this interesting story, brings us up-to-date on some of the hobbies of the preachers.*

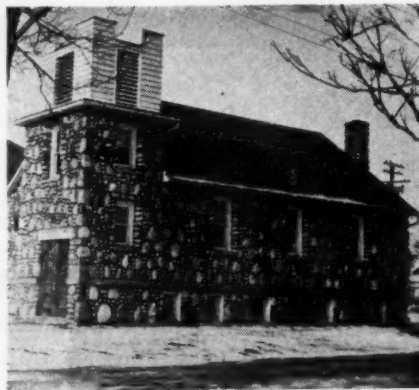
AS I entered my ministerial friend's apartment, my eyes fell upon an old cream moth-eaten cashmere shawl hanging on a wall near the mantel. Below this was a little settee with shabby red plush covering. Faded purple velvet drapes hung in the archway. A rug bearing the Persian trademark, and looking as if many centuries of Persians had tread upon it, adorned the floor. Numerous odd-shaped tables, gaudy dishes, musty books, a whatnot cluttered with tinsely trinkets filled the room. Strange-looking paintings, for which Dale says he has been offered thousands of dollars, littered the walls. Two were pictures of the ugliest children I have ever seen, and left me with a feeling of horror and disgust.

I wanted to burst into laughter and yet, somehow, I was restrained, for I realized that these were the treasured surroundings of one of our prominent ministers. Then Dale told his story. "Tired and exhausted at the end of each day," he said, "I found myself never free from the strain and worry of the parish. Fearing a complete collapse I sought the worthy advice of an eminent physician. He gave the usual reply, 'Why not get a hobby.' I couldn't stir up sufficient energy or enthusiasm to play tennis, golf, garden, or anything of that nature. One day I rambled into an antique shop and became slightly interested as the storekeeper raved over his wares. Another day I entered a similar shop. My interest grew and this is the result."

This summer I visited a dominie who has a strange hobby. In an artistic loose-leaf book, carefully mounted in systematic order, he has been keeping obituary clippings and pictures for many years. After leafing over page after page I curiously inquired, "How did you ever happen to begin this hobby?" "Well," he said enthusiastically, "I started keeping the obituaries of the funerals I had. Along with these I included those of my high school graduation and college graduation classes, dear friends, and relatives, and finally important citizens of the

town. Some very old ones were given to me by kind friends." This book becomes more precious as the years roll around. Many callers now spend hours reading these and recalling old times they used to have with friends of long ago.

Mrs. Blank apologized for being



busy housecleaning when I called at her house. An open drawer in the living-room desk displayed a whole array of pipes. The doctor arrived just in time to claim this famous collection and to explain jokingly, much to the Mistress of the Manse's disgust, that the stronger the smell the better the pipe!

"How did you ever begin this collection?" I ventured.

"Well," he twinkled, "in one of my early parishes a man in my congregation came for some advice. The following day he presented me with this," he continued as he carefully lifted out a medium-sized pipe with a bent stem. "This started my collection to which I have added these varieties. Many of them have fascinating histories. . . ." But here his wife interrupted believing that I, her Sister of the Cloth, should not be schooled in pipes.

A Congregational minister in our group has what one may term a profitable hobby. He started printing by hand his church calendars and illustrated them with little artistic sketches with his pen. Gradually the demand for his work has grown until now that he has retired he devotes practically all his time to making out menus, Christmas cards, bulletins, programs of every variety, business paper headings . . . for people here, there, and everywhere. So expert has he become that he not only derives much pleasure but also a favorable income from his one-time hobby.

And now dare I become personal and let you in on my hubby's latest? During the Daily Vacation School last



Upper: Penmanship of Clarence M. Burkholder. Lower left: Stone work by J. A. McClung. Lower right: Clay modelling by George B. Ratcliffe.

\*Mrs. G. B. Ratcliffe, Romeo, Michigan.



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summer he began by modelling a plaque of our church out of clay, and making the rubber mould which the children could use to make plaster paris plaques. At Peach Festival time he produced a peach plaque which we turned out in the hundreds and had youngsters sell for twenty-five cents each, netting ourselves forty dollars. Animals of various varieties have been produced and now it's a complete model of our Congregational church. At times our kitchen looks like a factory, but we are not all hot and bothered over some parish grievance because we are much too enthused over this new venture and spend any spare moments absorbed in it.

I could go on. One collects buttons, some of which are over a hundred years old, and another saves stamps. For one it's photography, and for another it's fishing and hunting. A neighboring minister has started growing beautiful flowers which his son sells and this money is being deposited for his son's college education. The Free Methodist minister in our town started laying stones and has become so proficient that he can be truthfully called their stone mason as well as their minister. Last summer they just completed their new stone church of which

all the stones were laid by their own minister and volunteer workers. A Canadian minister, whom I enjoyed for many years, they tell me, is now retired, has bought a home in a small town, and is now very happy hooking rugs of exquisite beauty. And here's one for you to ponder over, a good friend of ours, who cares for his flock in a neighboring town, calls his hobby selling stokers. When asked if the members of his congregation do not object to such an unusual hobby, he defends his action by saying, "Oh no! It brings me in touch with many people, I never urge any of my own congregation to buy, and I don't spend as much time on it as I used to playing golf." He informed me that he started this when they put the stoker in his church, and he concluded by saying, "You know this is the first time that I have been able to purchase a new car and pay cash for it."

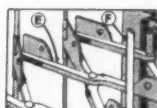
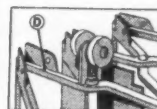
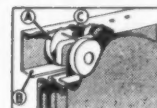
I bring these hobbies to you, not that you should follow any of them but just in case you are interested in what some other ministers are doing. Hobbies of one kind or another do save many a retired minister from his horror of that pathetic stage when he feels that he has no further use nor interest in life. Perhaps it would be worth while to think ahead and prepare for that time.

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# How Big Is Your Church?

*A Sermon by Harold Cooke Phillips\**

*Some months ago the churches of Greater Cleveland united in what they called an Ecumenical Service. Many denominations were represented and many denominations participated. Dr. Phillips was impressed by the service and the question that came to him was, "How Big Is My Church?" This question formed the basis of the sermon preached to his congregation the following Sunday. It is a personal one for each one of our readers, "How big is my church?"*

*The church of the living God, the pillar and ground of the truth.—I Timothy 3:15*

**H**OW big is my church? Why, it seats 900 people. "How big is my church?" We have a membership of 1300, and 900 are enrolled in the church school. "How big is my church?" We have a budget of some \$39,000 for current expenses, and \$10,000 for benevolences. That's how big my church is.

Now all this is very fine and commendable. For it all we should be grateful, only it does not answer the question. For while it is true that from a certain point of view, seating capacity, membership rolls, budgets, do tell us something about the size of a church, from another point of view such things may be wholly misleading. The Christian church must be judged by Christian standards, and Christian standards are not as a rule the standards of the world. As a matter of fact, from a Christian point of view what the world calls a big church may be quite small, and what the world considers a small church may be very big. The Apostolic church was by all odds the biggest church Christendom has ever known; but numerically, financially or statistically, it would not have cut much of a figure. For the size of a church is measured by the size of its spirit, the breadth of its vision, the depth of its concern, the height of its purpose, the outreach of its sympathy and its interest. The size of a church is the size not of its body but of its soul. Jesus has made this so clear. In speaking of his gospel, he said it was not dough, but the leaven within the lump. How big then is my church?

Let us then mention some of the possible dimensions of a church.

My church may be no bigger than my own personal whim or prejudice or idea. Sometimes on a playground a child re-

fuses to participate in a game. Maybe the game is not of his choosing, perhaps it is not being played to his liking, and so he just sulks and refuses to cooperate. Athletically speaking, we might say he is a poor sport. Now, that attitude carries over into all areas of adult life. I say to myself, "My way is the only right way, my idea is the right idea, and if this thing is not done my way, I regard that as a personal affront to me and so I won't cooperate." Now to be sure there are times when I might be dead right and my refusal to cooperate may be a matter of principle. That's one thing. But more often than not I may be just petty or touchy or proud. I may regard my church as a place where my ego must always be flattered. My concern is not the good of the church and the work it undertakes; I am not interested in throwing myself wholeheartedly into the life of the group; I sort of stand on the defensive, approving or condemning, judging all that goes on, not by some objective disinterested standard of truth, but by my own subjective whims or prejudices. My church may be no bigger than that. And that I suppose is the smallest church in the world. It is no bigger than I am.

## May Be a Small Church

My church may be as big as the particular group within its membership to which I belong. That group may be a Sunday school class or a men's club or a women's organization or a young people's society. But whatever it be, that's the size of my church. I am not interested in anybody or in anything that goes on outside of my particular group. I will attend the meetings of this particular group and work for that group, but I am in a closed circle, I am not interested in moving out of it and helping or contributing to the larger fellowship which is the church, catching something of the vision or the challenge of the church

itself. Well, my church may be as big as that.

My church may be as big as my minister. If he preaches, I come. If he does not, I do not come. And should he leave the parish for another, then my church will "fall down and go boom." Now every minister is made happy in knowing that through his ministry he is able to bring help to his friends and the fellow members of his church. No reward could be greater than that. Yet every honest minister rejoices even more to feel that the loyalty of his congregation is, first of all, not just a personal loyalty to him, but loyalty to the truth, loyalty to Christ, to his cause and his kingdom. Ministers are earthen vessels. It is the treasure that really matters. St. Paul said it long ago: "Who then is Paul, and who is Apollos?" My church may be as big as that—as big as my minister.

My church may be as big as the local congregation with which I am identified. I am tremendously interested in my church, set down here at the corner of Fairmount and Eaton, but I have no interest in what my denomination may be doing. I never have attended any of the meetings of the City Mission Society, held at the Euclid Avenue Baptist Church. That after all is not my business. I am not interested in knowing how the other churches of my denomination may be doing, in sharing their problems or helping to meet their needs, in encouraging or strengthening them. If all is well here, then so far as I am concerned, that is all that matters.

My church may be as big as my denomination. I think Baptist, dream Baptist, plan Baptist; but beyond the Baptist boundaries I never venture. When Alice Freeman Palmer was a little girl she said she was convinced that God was a Presbyterian and that all the good people belonged to the Presbyterian Church. Some denominationalists have never stopped believing that!

You see then that a man's church may vary considerably in its size. It may be no bigger than his own personal whim or mood or prejudice; or as big as the particular group within the church to which he belongs; or as big as the minister who serves the church; or as big as the church's local interests or welfare; or as big as the de-

\*Minister, First Baptist Church of Greater Cleveland.



nomination with which the local church is affiliated. But I wonder if any of these churches exhausts St. Paul's grand phrase: "The church of the living God, the pillar and ground of the truth."

#### A Bigger Church

Let us then in the second place mention a church bigger than all these—the church of the living God. A new church is struggling to be born today. Its voice is still weak, its body frail, but its soul is large and Christian. And that is the united church, the ecumenical church, the world church. It was born four years ago at Edinburgh when one night hundreds of us, delegates from every Christian group except the Roman Catholic, and from every country on earth except Germany and Russia, founded the World Council of the Churches. It is this larger awareness, this larger loyalty, which now beckons us as Christians of all denominations: so that when I think of my church I shall regard it as an integral part of the world church—the church of the living God.

Let us not be unfair to our denominational loyalties. To be sure, much can be said against them; much too can be said for them. Denominational loyalties founded colleges, built churches, sustained and sustain great missionary enterprises. And indeed this larger awareness of a world church of which we are speaking does not mean necessarily the scrapping of one loyalty for another. It does not mean that I no longer need to love and serve and sacrifice for the particular local church or denomination to which I belong. The fact that a soldier is loyal to the army does not mean that he can neglect the duties of the particular company to which he belongs. The fact that a citizen is loyal to his nation does not mean that he can grow careless about the particular political responsibilities of his own community. It is not, as I see the matter, a question of substituting one loyalty for another; rather it is a question of carrying out the wider implications of the loyalties to which we now adhere. For can anyone who belongs to a church fail to realize that just as a pebble, dropped on the clear surface of a pool, makes ever widening circles until the ripples reach the farther shore, so his church, if it has really made contact with a truth that is genuinely Christian, is implicated and involved in a movement which willy-nilly takes it in ever widening circles across the waters of the world?

No! In pleading for a larger sense of the church, one is not asking that we scrap our love or loyalty to our



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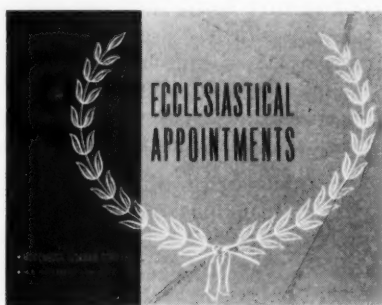
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church, but rather that we open the windows and look out and face bravely the world implications of that loyalty. The same God we worship here is the same God worshipped in every church. The same Christ whom we seek to follow is the center of every truly Christian fellowship. St. Paul said it all long ago: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6.) How in the face of such a statement can anybody really be loyal to his church and fail to see that that loyalty takes him inevitably beyond the four walls of his church or the boundaries of his particular parish?

#### World Church Needed

In the third place, let us suggest two or three reasons why this relatively new idea of my church as a part of the world fellowship of Christians, must have our support. The first is a selfish reason. Never since the days of the pagan Roman Empire has the Christian church faced so hostile a world as now. The Totalitarian Gospel and the Christian Gospel cannot both survive on the same planet. This ominous flood of dictatorship whose filthy waters are flooding the earth, denies almost everything that Christianity affirms. If man's highest duty is to the state, whose sovereign will must be ruthlessly enforced by every conceivable method of treachery, deceit, brutality and oppression, what chance is there for the gospel of loyalty to God, and the methods of persuasion, love, kindness and good will?

There can be little doubt that a church really united in a world fellowship, a church that possesses a common mind and purpose, whose witness is not like some Tower of Babel, a confusion of tongues, but whose witness is unified and strong, would stand a much better chance against the "steam roller of totalitarianism" than the church we now have. We need a world church to match a world crisis.

Not only, however, for our own sakes. After all, that is too selfish a reason. We need it for the world's sake. The world today has disintegrated, or is disintegrating, chiefly because of the appalling divisions which, like a sharp sword, have severed the tendons and muscles of its corporate existence. It is sick because into its blood stream have come the disease germs of disunity and death—class against class, race against race, nation against nation. These separate divisions have been gathered up and are now expressed in a brand-new set of

## Ministerial Oddities

Collected by  
Thomas H. Warner

### Calling

In an article in the *Saturday Review*, criticizing the theaters, George Bernard Shaw wrote: "If you move into a new house, you have hardly finished nailing up your pictures when the clergyman calls."

\* \* \*

The custom of "Priest" Woodruff, an Ohio Congregational minister, as recalled by a friend, was to be thorough and systematic in his parish visitation. Not a house was overlooked. When he called, the men and the children were gathered in from all over the farm, no matter what they might be doing. When they were altogether, he held a pastoral service with them, and questioned the children on the matters which he felt to be in his province.

\* \* \*

A student in Chicago Seminary was assigned to field work as part of his training. It consisted in calling at homes and making contacts for the church to which he was appointed. One Sunday afternoon he was calling from house to house on a certain street. A crowd of boys gradually assembled until a small mob had gathered. The student asked them kindly to disperse. The reply was: "We have more right to be on this street than you have, we live here and you don't." The student decided to call it a day.

\* \* \*

According to a New York newspaper, a new pastor had been installed over a certain lady's church. When he went to make his first call the front door was open, but the Venetian blind was closed,

pagan ideologies which have set one part of mankind against another part in a war to the death. It is clearly evident that as far as mankind is concerned unity means life, disunity death.

Now the Christian church is the one institution in the world that possesses a message of unity for all mankind. The Gospel of Jesus is not a message for one race or one class or one nation. It is a message for man as man. It speaks to the eternal in man. Its message is that all men are essentially one in the fatherhood of God. There is literally nothing that holds out as much hope for man's salvation as that. Long ago, when the Roman Empire was tottering, an ancient writer in the second century wrote this amazing statement: "It is the Christians that hold the

and a parrot was in a cage just behind it. As the pastor reached the door, the parrot said, "Go away please." "But I wish to see the lady of the house." "Go away please, we haven't a cold bite in the house." "You are mistaken, I am not a tramp. I wish to see the lady of the house on business." "Go away, go away, or I'll call the police," screamed the parrot. At that point the minister abandoned his call.

\* \* \*

A Boston woman bought a carpet, and left orders to have a man sent out to lay it. "When he comes, Bridget," she said to the maid, "show him into the parlor and tell him to go to work." Presently the door bell was rung by the woman's pastor, and Bridget answered it. "Come in," she said. The minister stepped into the reception hall. "Is Mrs. A in?" he asked. "She is not, but the missus said fur you to step in the parlor and go to work." "To work, what do you mean?" "Why, lay the carpet. There it is, go to work, an' don't be loafing round here."

\* \* \*

A Cleveland minister made a call at the home of a man who had attended church on the preceding Sunday. After visiting for a time, the man said, "Well, I suppose you have come to tune the piano." After the necessary explanations had been made, the man said that they were expecting a piano tuner that day and he supposed the minister was the man. He had failed to recognize him, and the minister had not introduced himself.

\* \* \*

"Dear me," the new curate is such an interesting young man," said an English lady. "What did he talk about when he called?" asked her neighbor. She replied, "He listened patiently while I told him all about baby's new tooth."

world together." So indeed they did. That is still the inescapable obligation which the church owes to the world. But how can the church fulfill that obligation, how can it ever hope to hold the world together, when the cohesive properties of its message are not strong enough to hold itself together? The problem of making a church that is itself divided the mediator of salvation to a divided world, is an insoluble one. Only a united church can heal the wounds of a divided world. So long as racial, social, creedal differences destroy the fellowship of the church, the unity of the body of Christ, the church can never effectively mediate fellowship to mankind.

That world church, world fellowship, is here. It is a reality. The



great ecumenical conferences held during recent years at Jerusalem, Lausanne, Oxford, Edinburgh, and only recently at Madras, prove that it is here. A cynic is said to have remarked, "I believe in the church universal, and regret that it does not exist." Ah, but it does exist! No one who has ever attended any of those world conferences could think that it does not exist. The only question is, do we belong to it? Have we joined it? Have we moved out into the sense of that larger fellowship—supra-national, racial, denominational? I make bold to say that the best and most promising hope of holding the world together, restoring sanity, unity and life to it, lies in the ecumenical church—"the Church of the Living God."

Finally, we must belong to this church not only for our own sake, or for the world's sake, but for Christ's sake and the sake of his gospel. The fact that Jesus who died to reveal the universal love of God for all mankind, to break down "the middle walls of partition between us," should actually be the occasion for the barriers that separate Christians from one another, is scandalous. Whatever we might say about a segmented and divided Christendom, this much we must say, it is not Christian. It is a betrayal of the deepest truth of Christianity. The plea for Christian unity is not a plea for regimentation or uniformity, it is a plea that we shall grow up into the full implication of what it means to be a Christian.

Denominations are like paths by which we climb a hill. When we reach the summit the paths converge, they melt into one, we are brought together, we join hands in a fellowship that is truly Christian. That hill may well be Calvary. As we meet there we realize that the word "Christian" transcends, though it need not necessarily obliterate, our denominational bypaths. We must reach that summit for our own sake, for the world's sake, for Christianity's sake.

How big then is your church? It may be no bigger than your own private whim or prejudice. It may be as big as the love of God and the world fellowship of Christians made possible by the cross of Christ.

O Master, who didst pray that we might all be one, that the world might know, unite our hearts in fellowship, our hands in service, our spirits in unity and the bond of peace. Amen.

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# Your Money Does Double Duty

by William H. Leach

*This is the second article on the philosophy and growth of philanthropic annuities. The first one, which was published in the February issue, dealt largely with the evolution of the annuity idea through insurance. This one explains how the money may be given to a religious or philanthropic agency and still bring an income to the contributor.*

BACK in 1843 one Joseph Keith of Enfield, Massachusetts, gave the American Bible Society \$500 on the condition that the society would pay him an annuity and keep the balance of the amount on his death. That was nearly 100 years ago. It marked the beginning of the history of philanthropic annuities in the United States. Today there are many agencies which will accept gifts and these conditions and there are thousands of people who have given their money to organizations and societies, the work of whom they hope to perpetuate, and receive during the years of their life annual incomes.

The historic illustration used above shows in a very vivid form the difference between the annuities issued by the insurance companies and those issued by the philanthropic agencies. The insurance annuities are a matter of pure actuary figuring and statistics. Based on the law of averages it is known what can be paid safely. If one is interested in annuities only to secure the largest possible income for himself, insurance annuities are the proper investment. But when he wishes his money to continue to do good after he has passed from this life he will probably give it to some religious or charitable agency. If he finds it necessary to have an income from his money during his life he can make the gift and enter into an annuity agreement with the agency of his choice. That is what Joseph Keith of Enfield, Massachusetts, did 100 years ago. He wanted to perpetuate the work of the American Bible Society; at the same time he had need for an income on his money. So he gave the \$500 on condition that he would receive an annuity payment each year.

## It Is a Gift

One should understand that the money placed with a philanthropic organization on an annuity contract is a gift. The placing of money with an insurance company may be an investment; when it is placed with a phil-

anthropic agency it is a contribution. Usually the contract which is entered into specifies it as a gift; the Federal income tax treats it as a gift. The contract of the American Tract Society made with annuitants definitely states "the said sum becoming by said gift the absolute property of said society." The contract of the American Bible Society specifies that "----- desiring to promote the objects of the society and in consideration of this annuity agreement, has this day contributed and paid to the society the sum of -----"

While it is a gift it is given with certain considerations in mind. The recipient of the gift which is the society agrees to pay a certain rate of return to the contributor so long as he shall live. Legally and morally it is a gift; the contributor is receiving protection for himself it is true, but he expects a large part of the sum contributed to remain in the possession of the society. That explains the reason for lower annuity returns from philanthropic agencies than from insurance companies.

In consideration of the gift the agency or society assumes certain obligations. It accepts the money, agrees to pay a certain annual income on it. This implies that the money will be carefully invested and protected from loss. This means careful, farsighted investing. Both parties are agreed that a good sized residue of the money contributed should be available to the philanthropic agency upon the death of the contributor.

## Annuity or Will

Many people who wish to help the work of some worthy agency plan to leave money for it in their wills. That places the burden of effective investment upon the individual. Not every person is qualified to pass on the hazards of investments in the present day situation. The annuity gift and agreement make it possible for him to carry out the idea he has in mind and place this responsibility upon the agency. This, because of its financial

advisers, it is usually able to do. Where the endowment moneys of an organization run into hundreds of thousands of dollars the investment responsibility is usually placed on some individual or agency well qualified to handle the situation. State laws specify the condition of investment. The New York state law, for instance, is considered a model. This requires the same type of investment for annuity gifts as is required for insurance agencies.

From an address given by Charles C. Dunbar of the Insurance Department of the State of New York at a conference he dealt at length with the restrictions he dealt at length with the restrictions placed by the law around the investments of annuity gifts. It is not necessary to go into detail but several points he made might well be presented to show the safety features of these investments.

1. The annuity organizations must set up the same reserve as a life insurance company.

2. The rate of income should be so computed as to leave the organization at least fifty per cent of the gift at the death of the contributor.

3. The annuity funds must be segregated from other assets of the organization.

4. Annuity funds must be invested in the same type of securities permitted domestic life insurance companies.

If these rules are generally observed it will be seen that the gift is well protected. Where losses have occurred in annuity contracts, it has usually been because one or more of these restrictions has been ignored. Ministers who advise people regarding the gifts on annuity contracts would do well to inquire into the investment principles.

Some agencies we know go farther than the letter of the requirement regarding reserves. They prefer to keep the particular gift intact until the annuitant dies so that there will be no danger of loss. Extra cautions such as these are particularly worth while where the organization may not have a great endowment investment and where one unfortunate investment might jeopardize the financial structure of the society.

Where some of these fundamental laws have been ignored, losses have been experienced. Perhaps the organization has mingled the gift with its other moneys and plans to pay the an-



nuity income out of its annual receipts. This is a dangerous practice. Or the annuity rate may be so high that the principle will be endangered if the contributor lives beyond the years of expectancy. In one case the courts of Pennsylvania held that an annuity contract made with a college was not a gift but an investment because the money was not segregated and because the college agreed to pay an annuity rate of six per cent. In other instances the money has been invested in real estate owned by the organization—surely a hazardous course.

The present tendency among all organizations which accept annuity gifts is toward a compliance with the restrictions which give full protection to annuitants. Safety and the intent of the gift are taking precedent over the returns. The table of rates shown in the article of last month are the generally accepted ones of today.

Some organizations, to avoid the hazards of investment and also to assure contributors of the security, offered plans to take the gifts and buy annuity contracts with a good life insurance company. The report of an Illinois college gives the procedure where this is practiced:

"Only cash or liquid securities are accepted with a margin of at least thirty per cent above what the same annuity would cost with a life insurance company, stripped of the usual carrying charges which are added by the company. For example, an annuity written on the basis of \$250,000 could be purchased from a regular insurance company for about \$150,000. The balance of \$100,000 would be treated as a gift to the university."\*

Let's follow this plan a little further for it is one which might be adapted to the local church. It is hard to think of the average church accepting annuity gifts when investment hazards are involved. But it might use this idea. By referring to the tables published in the article last month you see that the average insurance company will pay a man who enters into an annuity agreement at the age of sixty-five a return of 8.56 per cent. The philanthropic organization rate as paid by the American Bible Society is 5.07 per cent. Suppose a kindly disposed person of sixty-five years makes an annuity gift of \$10,000. A sufficient portion of the amount can be invested in insurance annuities to bring a return of 5.07 per cent on the \$10,000. The residue after this investment is made is an outright gift to the church. The payment of the annuities becomes the

responsibility of the insurance company.

#### The Ideal Gift for the Philanthropically Inclined

The annuity gift, placed with an organization whose work one wishes to perpetuate, makes almost the ideal investment for a person requiring steady income during the remainder of his life. In the first place the organization assumes the burden of investment. Restricted by state laws the money is kept segregated and danger of loss is reduced to a minimum. The annuitant receives his check at regular intervals. The organization has sufficient reserves so that the income is not affected by industrial or market changes. When the contributor dies the money goes where he would like to have it go to continue a good work through the ages.

The men who handle the annuity money sometimes joke among themselves. Each one insists that his group is the most long-lived people in the world. There is a basis of fact in the humor. The person who places his money in a safe organization removes much worry and care from his shoulders and naturally adds years to his life. In most communities there are people along in years, without dependents, worried because of their investment problems. Perhaps they have made wills which give their money to colleges, church boards or other agencies. The minister could do them a good turn by passing on the information contained in these articles. He can show them how to have a steady income with safety and, at the same time, to have their money working for the kingdom of God long after their deaths.

In next month's issue we will take the type of people who make annuity contracts and what it has meant to them. Some of our readers will have questions to ask. Our study has not led to an investigation of every agency which accepts annuity gifts. Several dozen however have been included. We do not wish to pose as a financial judge but if you have questions to ask about the procedure and security of any one particular agency it is quite possible that we can help you.

#### INTERNATIONAL NIGHTS AT CHRIST CHURCH

By Octavia W. Goodbar

in April issue of

CHURCH MANAGEMENT

\*From a paper, "What the Colleges and Universities Are Doing," by J. Harvey Cain, published in the booklet, "Annuity Agreements and Charitable Organizations."

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## Arthur John Gossip

*by Norman V. Hope*

*Thousands of American preachers who have been helped by Dr. Gossip's sermons will appreciate this study in his ideas of preaching and his methods of work. The author, recently from Britain, is now on the faculty of the New Brunswick Theological Seminary, New Brunswick, New Jersey.*

ONE of the best-known British preachers of today is Dr. A. J. Gossip. Born in 1873, he was educated at Edinburgh University and New College, Edinburgh. Licensed in 1898, he was in 1899 ordained to the charge of St. Columba's, Liverpool, in the Presbyterian Church of England, where one of his neighbors was the famous Dr. John Watson ("Ian MacLaren"), who was then minister of the nearby Sefton Park Church. In 1901 Dr. Gossip was called to the West Church of Forfar, Scotland, where he remained till 1910, in which year he went to St. Matthew's Church, Glasgow. In 1921 he was elected to the Beechgrove Church in Aberdeen; and in 1928 he was called to the Chair of Practical Theology in Trinity College, Glasgow, an important theological seminary of the Church of Scotland. This chair he still holds.

Dr. Gossip has published three volumes of sermons, all in the well-known "Scholar as Preacher" series. Their titles are: *From the Edge of the Crowd* (1924); *The Galilean Accent* (1926); and *The Hero in Thy Soul* (1928). In the judgment of such a competent critic of preaching as Dr. Lynn Harold Hough, dean of Drew Theological Seminary, these volumes of Dr. Gossip contain some of the best sermons published in recent years; and at least one of them, entitled "But When Life Falls In, What Then,"—it was preached by Dr. Gossip just after his wife's sudden and unexpected death in 1927—has gone round the English-speaking world.

Dr. Gossip's views on sermon preparation and construction are abundantly illustrated in these three collections of sermons which he has published. But they are set forth in systematic form in the lectures on preaching which he gave on the Warrack Foundation in Scotland in 1925, and published under the title, *In Christ's Stead*.

What is Dr. Gossip's conception of the ministry and of preaching? To begin with, to him the prospective preacher must be the right kind of man. That is to say, before any one

can aspire to be a preacher of the Gospel, he must have personally experienced the saving power of Jesus Christ in his own life. "Remember," he says, "we are meant to move among the people unconscious proofs of all we say, clear and final evidence of the enormous difference Christ makes." And he quotes John Owen's words that "this in an especial manner is required of us who are ministers, that we be not like a hand set up in crossways directing others which way to go, but staying behind itself." Preaching must begin, in fact, in the inner life and experience of the minister.

Next, the man who would preach effectively, according to Dr. Gossip, must school himself to work hard. He applies to preaching the words that Sir Joshua Reynolds once spoke about painting: "The impetuosity of youth is disgusted at the slow approaches of a regular siege, and desires from mere impatience of labor to take the citadel by storm. They wish to find some shorter path to excellence; and hope to obtain the reward of eminence by other means than those which the indispensable rules of art have prescribed. They must therefore be told, again and again, that labor is the only price of solid fame, and that, whatever their force of genius may be, there is no easy method of becoming a good painter."

#### Keep Reading

What kinds of work does Dr. Gossip prescribe for the preacher? For one thing, the preacher must read: "If you are to keep from running dry," he says, "you must keep reading, reading, reading." The most important reading for the preacher, of course, is the Bible. "The testaments themselves, who can spend too much time on them, or begin to exhaust their stupendous resources? More and more, as life goes on," he says, "you will discover that labor given to them is by far the most repaying of all for the preacher; that there is no interpreter of Scripture like Scripture itself, that nothing lights it up or forms anything like so perfect an illustration for it as some apt phrase, some shade of meaning,



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some word or act of Jesus Christ." Outside of the Bible, the reading of which has been most helpful to Dr. Gossip has been "the great fiction, and, even more, letters and literary essays and the like, with their knowledge of man; comparative religion, with its revelation of God's ceaseless quest of us; astronomy, forcing in on the awed mind somewhat more seemly thoughts of the majesty of God; and above all the poets, the wonderful poets, those marvellous prophets of the Most High God. "Browning," says Hutton in one of his books, "for whom be thanks to God for ever and ever." Hearing which, my soul stands to its feet and cries with reverence, "Amen."

Reading, however, even the best and most regular reading, is not enough; the preacher must also be a faithful pastor, diligently visiting his congregation. "We must live among the people," he says, "if we are to understand and help them, and must have our bookishness corrected by being brought up sharply against human needs and wants." And he quotes the late Dr. Alexander Whyte of Free St. George's Church, Edinburgh, under whom Dr. Gossip sat as a boy and by whom he was deeply influenced, as saying that the worst advice he ever received was when his session told him to preach, and not worry about running in and out of the people's homes. A mind and a heart well furnished and sensitive to human need—these are indispensable prerequisites for the preacher.

Again, the would-be preacher must strive to master the art and craft of preaching. Here Dr. Gossip's advice might be summarized under several heads—though he himself does not favor heads in sermons!

First of all, preaching should be more  
(Turn to next page)



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## Arthur John Gossip

(From page 369)

expository than at present it seems to be. It should be "more directly founded upon and soaked in Scripture, especial'y in these times when the Bible is not nearly so much read, or so well-known as formerly."

Secondly, preaching should deal less with "peripheral" matters, questions which lie nearer the circumference than the center of Christianity, and much more with the great central themes of the Christian revelation. "What," asks Dr. Gossip, "must Jesus Christ think of us, and the travesty we have made too often of his glorious Gospel, of our failure to see what is essential in it, of the foreign accretions that we have heaped up upon it till often it lies hidden from sight; not least, surely, of the way we trifle in the pulpit with our time and with the wonderful Scriptures we hold in our hands. Be sure that you are keeping to the point, and preaching Christ."

Thirdly, preaching should be full-orbed. Each preacher almost inevitably tends to become absorbed in one particular segment of Christian truth. But, important as that particular segment may be, his congregation has the right to be introduced from the pulpit to the whole golden circle of the truth as it is in Jesus Christ. "Unless you take care," says Dr. Gossip, "you will be surprised on examination to discover how few are the themes you will naturally choose. Nearly always . . . when a sermon comes with a rush, your wheels are traveling in an old rut. Yet it is our business to let men see the whole of Christ."

Formerly, the preacher should preach for verdicts, for decisions. "Our business is to get people close with Christ, to live the Christ-like life. And certainly, as I think, in present-day preaching there is a sad lack of this note of appeal, of urgency, of agony, of the impression that it matters immeasurably to them and to us that things should come to a crisis; this eager pleading for a definite verdict here and now." The man who aims at nothing is apt to hit it!

### Memorizing Sermons

So much for the general principles which should govern the preaching of the gospel. How should sermons be delivered? Most writers on homiletics deprecate the memorizing of sermons. For example, Dr. James Black of Edinburgh speaks about the "tragedy of memorizing"; he says that "there is a subtle suggestion of artificiality in the performance," and that "it involves a heavy strain on a man's faculties,

(Turn to next page)

## Ministers' Vacation Exchange



**T**HE summer vacation exchange gets off to a good start this month. The offers are diversified and appealing. The department will be continued through the June number and we shall be glad to have you take advantage of it.

Items for the April issue should reach us before March 10. Be sure to give a mailing address so that mail will not clear through the office of *Church Management*. No charge is made for the service. Some ministers have used the plan for years.

Fred B. Wyand writes: "I have used the exchange for ten years and have always had a good exchange. Frank M. Blish says: "For the last two years I have had many opportunities as the result of my announcement and have had two delightful summers.

The editor, himself, has put the idea into practice and through it has become acquainted with new churches and people.

**Methodist Church**—about 700 members—in the Huntington District. Town of 12,000 population, located on borderline of Kentucky and near Virginia. Unexcelled mountain scenery. Fine highways and railroad accommodations. Excellent brick eight-room parsonage. Will exchange for one month during midsummer. Address Fred B. Wyand, First Methodist Church, Williamson, West Virginia.

**Supply Wanted.** Wyandotte, Michigan, Baptist. Restful community of the Detroit River. Twelve miles from Detroit. An hour's drive from the lakes and hills of Oakland County lake region. Supply wanted for four Sundays in August in exchange for use of parsonage. One service on Sunday. Warren E. Jackson, 211 Ford Avenue, Wyandotte, Michigan.

**Supply Wanted.** Louisville, Kentucky. Presbyterian church. Four hundred members. Use of beautiful stone manse in lovely section in exchange for services in June and July. Prefer couple or small family. Free tickets to local theaters and other places of amusement. Clyde Foushee, 161 Bellaire, Louisville, Kentucky.

**Will Supply.** Congregational minister. Thirty-seven years of age. Pastor of church of 500 members. Offers services for three or four Sundays, July or August, for use of parsonage. Canadian northwest or Rocky Mountain region of the United States. References. Frank M. Blish, 308 East 2nd Street, Newton, Iowa.

**Will Supply.** A Christian minister serving a church of 600 members will supply any denomination in the western states during the month of August for the use of the parsonage. There are two children, a girl twelve, and a boy, fifteen. I supplied in Troy, New York, last summer. Would prefer a church in the state of Washington but will consider Oregon or California. H. LeRoy Kinser, 505 1st Street, N., Newton, Iowa.

**Will Supply.** Methodist minister serving a church of 550 members with \$3,000 salary wishes to supply the pulpit of a church of any denomination on or near Cape Cod for the use of the parsonage during July or August. Earl S. Scott, 170 North Main Street, Liberty, New York.

**Kalispell, Montana.** Christian Church (Disciples). Located thirty miles from west entrance Glacier National Park, in a town of 10,000, in scenic northwest Montana. Fourteen miles from Flathead Lake, the largest body of fresh water, totally within the U. S. Brick building as well as a new brick manse, wish to exchange with minister of church in Los Angeles or within fifty miles approximately of said city, August, 1941. C. S. Kleckner, Lock Box 66, Kalispell, Montana.

**Brevard, North Carolina, Methodist.** Located thirty miles from Asheville and forty miles from Lake Junaluska. Mountain resort. Elevation, 2,500 feet. Good parsonage. Will exchange with minister near Northwestern University. E. P. Billups, Box 7, Brevard, North Carolina.

**Waukon, Iowa. Methodist Church.** Located in the "Switzerland of Iowa," sixteen miles from the Mississippi, less than half a day from the prolific Wisconsin or Minnesota lake areas. Plenty of opportunity for excellent fishing, swimming and excursions. Beautiful old church, modern parsonage with semi-air-conditioning. One service on Sundays. Will supply or exchange with minister of own or congenial denomination within fifty miles of New York City for use of parsonage. Would like

(Turn to page 372)



## Arthur John Gossip

(From page 320)

and in the end it 'plays the tinker' with a man's nerves." But for this method of delivery Dr. Gossip thinks there is something to be said. He says, for example, that many successful political orators have employed it effectively, e. g., Benjamin Disraeli, John Bright (at least to start with), and Winston Churchill. And he adds that, in the realm of religious oratory, the tradition of the French pulpit has been to commit, more or less, to memory. But even better, in Dr. Gossip's judgment, is the method of what he calls "earnest preparation without writing," which is the method that he himself now uses. That is to say, he gets his text or his subject for the approaching Sunday as early on in the week as possible; and on it he broods, bringing to bear upon it all the wealth of his accumulated reading and experience. The resulting product of this reflection he sorts out in his mind in something like orderly systematic form, till it almost becomes part of himself; and, thus equipped, he preaches to his people on the Sunday. "Thus it is," he says, "that for years now I have never written a sermon, or more than the barest headings, till the Monday after it has been delivered, if even then." But though this is Dr. Gossip's own method, and though it works out very well as practiced by him, he does not seek to legislate for others on this question of sermon delivery. "No one can tell you," he says. "Here, too, everyone must be himself, and choose the style of things that he finds is best suited to him."

Such, in brief compass, is the substance of the advice that Dr. Gossip gives to those who wish to be successful preachers of the Christian Gospel. And by success he means, not necessarily, large waiting crowds and newspaper headlines, but rather, as he himself so finely says, "that gift of helpfulness, that skilled touch upon souls, that faculty of making people see God to be so lovable that their hearts break away to him, and Christ so near and real and sufficient that they rise up with a new hope, and face their difficulties no longer afraid, that power of bringing him and them together face to face." Such a success any man in the ministry might well covet.

EASTER ISSUE

of

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To Be Published

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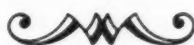
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### Vacation Exchange

(From page 370)

to attend Union Summer School during July but will consider first four Sundays in August. *Hillis C. Culver, Box 166, Waukon, Iowa.*

*Bloomfield, New Jersey.* Dutch Reformed. Located forty minutes from Times Square, two hours from Ocean Grove Camp Meeting, one hour from New Jersey lake resorts. Beautiful old church, colonial design, roomy manse, country setting. Wish to exchange with minister of church within fifty miles approximately of Brainerd, Minnesota, either July or August. *Charles Wideman, 10 Bellevue Avenue, Bloomfield, New Jersey.*

### LITTELL'S DIGEST FREE TO LIBRARIES

Last spring we gave considerable space to the story of the forums being established by Mr. John McGregor Littell. You will find the accounts in our issues of May, June and July. As a service to the participating forums a digest on some vital question is prepared each month. We have just received Digest No. 10 on the subject, "Shall America Aid Great Britain?" Forty-five mimeographed pages present both sides of the subject and include copies of several original documents.

The forum plans to give several hundred libraries free subscriptions to the series of digests. Mr. Littell informs us that there are still some of these subscriptions available. If your library is not now a subscriber it may take advantage of this by sending the request, mentioning *Church Management*, to Mr. John McGregor Littell, P. O. Box 137, South Orange, New Jersey.

### KING OF KINGS ON HOLY WEEK

Some will tell you that "The King of Kings" is the greatest religious motion picture ever produced. It is expected that forty or more cities will have an opportunity to see this film during Holy Week. To make it possible a committee of churchmen, headed by Dr. Ralph Sockman, has been formed which plans to promote the effort.

The film will be available in either 16mm or 35mm. A charge of \$100 is made for the use of the film for the entire week. In many cities theaters have offered the use of their buildings and projection equipment, the showing being planned to take place each day before the hour for the regular features. The hours of 9:30 to 11:15 have produced a fine response all through the country.

The experience of the committee will be available to you without cost. It can probably help you with your local problems and how they may be overcome. Write Dr. G. Paul Butler, The King of Kings Committee, 243 Riverside Drive, New York City.



New



Books

**Theology**

**A Philosophy of the Christian Revelation** by Edwin Lewis. Harper & Brothers. 356 pages. \$3.00.

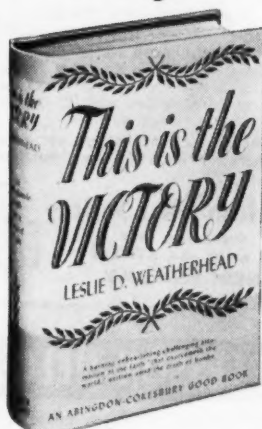
The author is professor of systematic theology and the philosophy of religion in Drew Theological Seminary. With in recent years he has taken a definite place among the defenders of evangelical Christianity through his books entitled *The Faith We Declare* and *A Christian Manifesto*. The readers of those volumes will remember what a passionate advocate their author was. In the present volume we have the expounder rather than the advocate, although the latter note creeps in as the book draws toward its end. Just as the earlier writings excited the attention of many within the Christian camp so this writing will have the same effect. It is a book to be reckoned with. It may well take rank among the most important expositions of the Christian faith in our time.

In his "Foreword" Professor Lewis announces his conviction that the question of revelation is again becoming central in Christian thought, more particularly as the humanistic tendency of the previous decade or so is proving itself ineffective practically and non-productive spiritually. Christianity is primarily a religion of revelation and it is from this point of view that he expounds it. There are twenty chapters and three main divisions in the book, five chapters apiece to the first and third divisions and ten chapters to the second.

In the first division the author presents the claim respecting revelation. He deals with the fact of universal religion and frankly accepts what modern scholarship has to reveal concerning the processes by which the Old and New Testaments came to be. The second division, considerably the most lengthy of the three, considers the problems arising out of this general claim, problems metaphysical, philosophical, epistemological, psychological and scientific. A rather complete statement is made defending the orthodox position on the doctrines of the virgin birth and the resurrection. In the last division the author offers his conception of the extent to which the revelation may be able to maintain itself in the ever-changing scenes of our generation. He refers to a considerable number of contemporary theologians in various countries and representing various schools of thoughts and helps the reader to understand what divides them from one another and also what they hold in common. The chief message of the book is summarized in this quotation from its last chapter.

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human programs—whose divine will is man's only victory and only peace.

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F. F.

**"A Preface to Christian Theology" by**

John A. Mackay. The Macmillan Company. 187 pages. \$2.00.

This volume consists of the Sprunt Lectures delivered by the president of the Theological Seminary of Princeton, New Jersey, at Union Seminary, Richmond, Virginia, in February, 1940, and put in their present form in a period of solitude enforced by medical authorities. This later period coincided with the rapid overthrow of Holland, Belgium and France by the Nazis and doubtless added a note of urgency to the lecturer's message.

Dr. Mackay makes it clear in his "Foreword" that he is offering neither an introduction to theology nor a manual of theological ideas, but "a preface to theological discussion, a glimpse at the border land between theology and religion." He is giving us "a series of reflections upon religious and theological questions" which he believes to be

important. He does not address himself to the technical theologian but, rather, to the ordinary intelligent reader, both clerical and lay. He has striven to deal with matters which theology must take into account.

In the first of his seven lectures the author summarizes the present mood of quiet desperation among thinking men, their agonizing quest and the recent theological awakening. In his second lecture on "The Balcony and the Road" he shows that it is only by participation in its program that Christianity can be understood. In the third he deals with man's search for God in terms of nature, culture, the book and the Christ. The fourth lecture on "The Divine Drama" is an exposition of the Divine Purpose. The fifth lecture insists that Christian truth and moral truth are intimately and inseparably connected. The sixth lecture analyzes types and degrees of brotherhood and says some very candid things to certain groups within the Christian brotherhood. The final lecture is on the church and the secular order. This is the barest summary of an approach to theology which teems with suggestion.

The greatness of Dr. Mackay's contribution is found in the fact that his book provides a challenge to the life as we live it. It is evangelical as well as intellectual. Its grace of expression and beauty of style are suffused in a spiritual glow. The author is a Presbyterian by birth and preference and at one point, in his fifth lecture, makes good use of a quotation from a famous Presbyterian document, but his outlook throughout is both Christian and cosmic. He belongs to the order of the saints as well as that of the scholars.

This year of 1941 is not likely to produce a more significant book on what constitutes a vital Christianity. It will have a wide reading. It will act as a corrective in the thinking of some, open up new vistas of truth for others and provide guidance for all. It has achieved a level where controversy perishes and gratitude abounds, especially gratitude for the living and thinking of the author.

F. F.

**Christianity—An Inquiry Into Its Nature and Truth** by Harris Franklin Rall. Charles Scribner's Sons. xvi + 363 pages. \$2.50.

This book is the winner of the \$15,000.00 Fiftieth Anniversary Bross Award which was given last year by the Bross Foundation of Lake Forest University. It was entered in competition with 213 other manuscripts from 31 states and nine foreign countries.

Dr. Rall says the work is an "introduction to theology for those who conceive that discipline as rooting, indeed, in the past, but as oriented to the problems and needs of the present." Christianity is defined as a personal-ethical monotheism. God is a spirit, a person, is one, and is good. Christianity is presented as the final religion with an absolute ethics.

All forms of naturalism in religion are criticized as being inadequate and the author aligns himself with the new theists who believe in a personal God. Capitalism, modern industrialism, nationalism, fascism and communism are not good soil for Christianity. It is hoped that the day will come when

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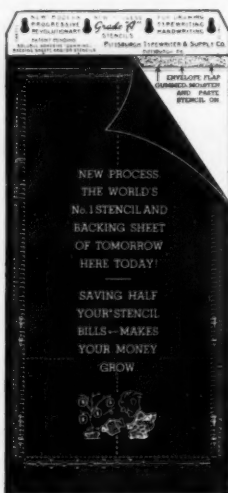
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The real problem of theology for today is how God is related to the world. The old theology is inadequate. Naturalism, says Professor Rall, is even more inadequate. We must build a new doctrine of nature and of the relation to it of divine creativity, and such a doctrine must take into account the darker side of nature.

Absolute knowledge of God can never be attained so the distinctive Christian contribution is not speculative theory nor yet blind submission, but moral faith in its double aspect: faith as trust in the love of God who has spoken to us, and faith as devotion to the way which this God indicates to us.

This is a solid and substantial book. The criticism of it as an introduction to theology is that it advances no distinct or positive position that seems original or new. At times its criticism of the whole naturalistic school of theology seems to be blind condemnation without enough appreciation of the indisputable contribution which the naturalistic approach has made. The chapter on "The Finality of the Christian Religion" would benefit by a reading of a book by that title by the late George Burman Foster. Significantly enough that book is not once referred to, or even listed in the bibliography on that chapter.

H. W. H.

### Jesus Christ

**Jesus the Same.** James Moffatt. Abingdon-Cokesbury. 216 pages. \$2.

This volume contains Dr. Moffatt's lecture at Yale Divinity School. The task of the book is to set forth by the historical method of approach a study on the divine humanity of Jesus. Hitherto the historical approach has made Jesus a distant and unreal figure. He becomes more of the Jesus of history and less of the Christ of faith. The author insists that this need not be so. If in the reading of the book anyone is disposed to argue that making Jesus uniquely divine detracts credit from what he did, or that in that event then God could not ask mere humans to live his same kind of life, nor condemn them if they failed, the reader is, nonetheless, respectful of Doctor Moffatt's far-reaching scholarship and his manifest ability for collating materials.

The symphonic note of the book is that religion of Jesus and the religion about Jesus must be one and the same thing. "The idea used to be that the religion of Jesus was one thing and the religion about Jesus another; it was supposed that the text of the Gospels could be so cleared of apostolic faith in a divine Jesus Christ that the real Jesus, who simply taught a moral religion of his own, could become visible and appealing. This idea of a radical



change in primitive Christianity is happily fading from the horizon."

There are four lectures. The first has to do with the aim of the book, the part the four gospels have, singing in a kind of harmony as they do rather than in unison, and the historical background. The second, the treatment of Jesus as a pray-er, as a teacher, as a pattern and faith in the divine-humanity of Jesus. The third, the names of Jesus—Lord, Master, Christ, etc. The last, the tremendous meaning and significance Christ has brought to life.

I. C. E.

**Who Was This Nazarene?** by Albert F. Gilmore. Prentice-Hall. 325 pages. \$2.75.

Since more than three thousand lives of Jesus have been written, each new one must possess certain indubitable merits in order to justify its appearance. At the outset let it be said that we have here a scholarly, well-written, thought-provoking biography. Even if the excellent bibliography at its end were lacking, the contents of the volume itself would demonstrate that its author is at home in modern New Testament literature. The subtitle of the book is "A Challenging and Definitive Biography of the Master." Although the biography deserves both of these commendatory adjectives, their use as a part of the title is open to criticism. It would be better taste to confine such "blurbs" to the jacket of the volume.

Dr. Gilmore has had a long and distinguished career as a leader of the Christian Science Church and this life of Jesus is essentially a part of the literature of that body. The possible reader, however, must not get the impression that the usefulness of the work is confined to the membership of any one religious body. On the contrary, it is worthy of a place in the library of any student of the New Testament. Its big value is factual. The story of the thirty-three years of Jesus upon earth is told simply, lucidly and illuminatingly. Occasionally this reviewer is inclined to take issue with the author's theology and metaphysics, but his treatment of the facts of New Testament history and biography is an exceptionally fine piece of work.

L. H. C.

### The Bible

**Light From Bible Prophecy** by Louis S. Bauman. Fleming H. Revel Company. 169 pages. Price \$1.00.

Great world crises are always productive of prophetic literature. Many, many times the immediate coming of Christ, or the end of the world has been prophesied and dates almost set, but the world is still intact. The author of this book, with the feeling that "the last days" are drawing near interprets the present European War as a direct fulfillment of prophecy.

The book is the gathering together of a number of articles written for the Sunday School Times. It is a very interesting and readable book, but whether the interpretation of the Bible prophecies as being fulfilled by present events, is correct or not the reader must be his own judge. To many of us the matter of interpretation has been so overdone that we hesitate to read a book of this nature. However, by his own method of exegesis



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the author builds his points well.

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A. H. J.

**The Bible** by Walter Russell Bowie. Hazen Books on Religion. Association Press. 68 pages. Price 50 cents.

Here is an excellent little book about the Bible and one which will be especially valuable to place in the hands of laymen and young people. This is the eleventh volume of the Hazen Books on Religion, and it helps fulfill the purpose of the series, namely, "to present simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today."

After a very brief chapter entitled *Why Read the Bible?* the author discusses *The Bible as Literature*, *The Bible as the Book of Life*, and *What the Bible Tells of God and Man*. There are numerous Biblical quotations in these chapters, for Dr. Bowie lets the Bible speak for itself. Special attention is given to the beauty, simplicity, and "timeless moral vigor" of some of the more familiar passages. The concluding chapter, "The Bible and Our Contemporary World," is particularly timely and suggestive and is more than worth the price of the book.

The author is professor of practical theology in the Union Theological Seminary.

J. C. P.

**By-Paths in the Bible Country** by C. A. S. Dwight. Bible Institute Colportage Association. 128 pp. \$1.00.

This is a collection of brief Bible messages, choice three-minute messages. The author is a former Wheaton College professor and presents these Bible studies, stopping at the seldom-discussed passages much like a nature-lover who finds the rarities of the deep woodlands.

It is with the hope that many who travel the main highways of the Bible which become familiar to all will find in this book many of little by-paths which are seldom traveled and discover a rich gem in the roadway.

The messages give the meaning of the verse and an application to our daily life which should be helpful to every reader.

T. B. R.

**The National Word Book for Bible Users**. National Publishing Co. 250 pages. \$1.00.

This little book is a combination Bible dictionary and concordance. While it is not as complete as a Walker or Crudens it does serve a purpose where the exhaustive volumes are not needed. In addition to the body of material it contains an indexed atlas of the Bible which will prove useful and eighteen historical maps in color.

**Smith's Bible Dictionary** by William Smith. 120 pages. \$1.00.

This is evidently an abridged edition of the larger Smith Dictionary of the Bible. It is suitable for Bible readers and Sunday school teachers who would not be interested in a more exhaustive study. It is well illustrated and con-

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tains several pages of supplementary material which will be valuable to the reader.

## Social Significance

**The Amazing Story of Repeal** by Fletcher Dobyns. Willett, Clark & Co. 457 pages. \$3.00.

This book by the author of *The Underworld and American Politics* tells a story with which every minister ought to become familiar. Whether or not he will desire to do so thru the expenditure of three dollars will have to be determined by individual ability to do so. Yet whether he reads the story from a copy bought, begged, borrowed or stolen, the very reading of it will provide him with knowledge which will enable him to deal more intelligently with current problems which relate to the issue of repeal.

Just as the reviewer of a murder mystery is unfair to his readers if he discloses who "did the deed" so this reviewer would be unfair if he indicated just what factors were responsible for bringing about the repeal of the Prohibition amendment. Suffice it to say that as in a murder mystery the factors responsible are not those which seem self-evident. The Prohibition amendment was not repealed because "it just didn't work; it debauched youth, abetted bootleggers and criminals, fostered corruption among public officials and violated the personal liberties of decent citizens."

That is the popular conception, but it remained for a Chicago lawyer, nationally known, to find the true answers. Not an ardent "dry" but one who, as a representative citizen, believed that the adoption of the Eighteenth Amendment was a good thing for the country, he set himself to the task of finding the correct answer. This book is a record of what he found. To say that it is amazing is to say the obvious. "He who runs may read" and he will read facts backed up by many pages of sworn testimony which attest the truth of the amazing answer which lawyer Dobyns found to his question.

A. G. G.

**Christ in War Time** by John S. Bunting, D.D. Fleming H. Revell Company. 159 pages. Price \$1.50.

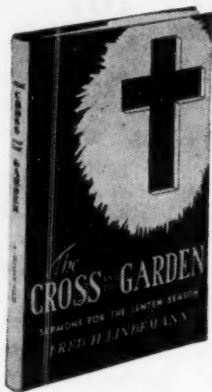
This volume is a collection of sermons built upon the present great disturbance in the world. It is in three parts. After the sermons comes Part II comprising a number of essays concerning a better way of life in time of war. The third part is a number of brief prayers suitable for daily devotions.

The author indicates that the great war crisis is the judgment of God. He believes that the war is giving the world an opportunity to make the great decision of following Christ or of being destroyed. "The present era is a vast human crossroads."

The volume demonstrates that the present conflict is not a war but "a revolution and a world ruin." God, the author believes, is trying to do something for humanity now as never before.

The book, throughout, has in it the message that men have departed from a vivid faith in God, that they have ceased to earnestly pray, and have but slight sense of the message of the





## Sermons for Lent and Easter NEW! "THE CROSS AND THE GARDEN"

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church. Because of this failure, the author believes we are in the afternoon of time, and that Jesus will come soon.

The author indicates his belief that Satan is behind this war and that the Germans are on the way to America. Thus, we need to pray, today, as never before. We, as Christians, need a purpose—a purpose that will give all and dare all, for the glory and character of Christ.

This book will stir one to thinking, at least, about the failure of Christians and of the church to closely follow the master. It is well worth one's time to ponder over this book in a very definite way.

A. H. J.

### Preachers and Preaching

Why the Cross by G. Ray Jordan. Abingdon-Cokesbury Press. 138 pages. \$1.00.

Dr. Jordan, minister of the First Methodist Church, Charlotte, North Carolina, gives the first sermon the title, "Why the Cross for Jesus?," the last one has the title, "Why the Cross for You and Me?" Jesus, he contends, could not evade the cross because of who he was and what he was. You and I cannot evade the cross if we wish to share the benefits of the cross of Jesus.

In between these two sermons are the stories of others, some of whom were cross bearers and some sought to evade the responsibility. He is particularly happy in the choice of sermon topics. These include "Simon Peter, Who Lost His Nerve"; "Herod, Who Bartered His Soul for Pleasure"; "Pilate, Who Tried to Shirk His Responsibility," and "Two Shrewd Politicians, Anna and Caiaphas."

There is a popular note in these sermons and many pleasing illustrations may be found in their pages. We would diagnose them as popular and homiletic rather than profound and scholarly. Perhaps this may make them the more useful to ministers and others seeking ideas for the Lenten season.

W. H. L.

A Successful Church by T. Grandy Nanney. Broadman Press. 162 pages. \$1.00.

This is not a book of homiletic lectures as the title might seem to indicate but rather a book of sermons designed to be read by both the clergy

and laity, based upon the successful New Testament Church at Antioch as a model. Since 1926 the author has been pastor of the First Baptist Church in Wewoka, Oklahoma, to the members of which he dedicates the book "in appreciation of their patience, love and loyalty during the last thirteen years." Evidence of his standing in his denomination (Southern Convention) is in the facts that he is a trustee of Oklahoma Baptist University, and a member of the executive board of the North Canadian Association which he served as moderator for three years. This is his first book.

The book abounds in Biblical quotations. Some of the many illustrations seem too simple for an adult congregation. There are many platitudes. The conservative theological viewpoint is taken. Although the literary quality is not outstanding, the earnestness of spirit and sincerity of purpose of the preacher are manifested and appreciated by the sympathetic reader.

To be successful, Mr. Nanney says that the church must be divinely located and scripturally organized, must have a good minister, some good laymen, and a distinct membership; and must be spirit-guided, missionary, evangelistic, spiritual, praying, and cooperative. The last chapter is on "Success in Church Finance."

E. S. S.

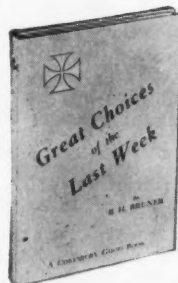
### Devotional

"Out of Doors With God" by Alfred J. Sadler. Abingdon-Cokesbury Press. 171 pages. \$1.00.

Out of Doors With God is an excellent book of devotions for daily use. It was written by Doctor Sadler for the use of his congregation during the summer period when so much time is spent out of doors. It is arranged to cover a period of twelve weeks, giving a subject for each week, with appropriate scripture readings, and poems, comment, and prayers for each day in the week. Following this arrangement the twelve subjects are treated: Nature psalms, Christ and nature, the heavens above, the earth beneath, the mountains, the sea, the storms, gardens and flowers, trees, the birds, hunting and fishing, sheep.

It is one of the finest books of devotion that I have seen. Doctor Norman Vincent Pea'e says of it in his

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E. P. T.

**Oil For the Lamps of Christianity** by C. Gordon Brownville. The Judson Press. 122 pp. \$1.00.

This is a series of five devotional addresses delivered by the pastor of Tremont Temple Baptist Church at the Northern Baptist Convention, in May, 1940. The convention committee requested them to bear on the theme "The Light Shinet in Darkness."

The earnestness of the speaker turned the "light" of the Bible upon the problems of this modern day and impressed the large number of delegates, deepening their faith and quickening their zeal.

It was by special request of the publishers that they be put in book form so as to serve a larger number of people, some of whom may sit in the shadow of doubt and provide those who heard them an opportunity to study them more carefully. They are well illustrated and timely.

T. B. R.

### Youth and Religion

**The Party Book** by Mary Breen. A. S. Barnes and Company. 354 pages. \$2.50.

The Barnes Company, well known for its publication in the field of recreation which include The Sports Library, has made another excellent contribution to the wholesome use of leisure time. Miss Breen wrote the book for National Recreational Association.

It is written from a practical viewpoint, with explicit instructions, giving the impression that the desirability of the suggestions made had been well proven in experience. An unusual feature in a book of this type is the chapter on "Party 'Eats' and Drinks."

The recipes are contributed by Miss Verna Breen, B. S. in home economics.

The other fourteen chapters include, Sprightly Parties for Everybody, Gay Parties for Lively People, Dances With an Air (e. g. Comic Strip Dance, Shipwreck Dance, and Hill-Billy Shindig), Children's Parties, Outdoor Parties and Picnics, Banquets, Fun for Funds (perhaps particularly important for churches!) A Word to the Wise—Party Planner, Games for the Early Arrivals, and Games to Match Partners and Organize Teams. The final chapter is Songs for Sociability.

The minister who takes some active leadership in recreation himself will find this a valuable manual. The reviewer intends to place this in that section of his library which is freely loaned, in order that it may have its maximum usefulness throughout the parish.

The Party Book is well illustrated with drawings by Hamilton Greene.

E. S. S.

**'Way Away Tales** by E. N. Harris. Judson Press. 142 pages. \$2.00.

This is a delightful children's book. The author was born in Burma and

## A Religious Art Service for Palm Sunday

*Arranged by N. Vance Johnston\**

THE following service was presented on Palm Sunday, 1940, at the Calvary Baptist Church of Hopewell, New Jersey. A stereopticon machine was used to flash the pictures on a front wall of the church. The choir sang from a balcony in the rear of the church with great effectiveness. Quiet organ music provided the background for most of the readings. There was no announcement of the pictures to be shown. These were arranged to portray various incidents of the last week of our Lord's earthly life and as each one appeared on the wall, the music and readings were used for interpretation and meditation. Careful timing blended the pictures, choir, organ, and readers into an effective service. The order of the service follows:

### Organ Prelude

### Call to Worship

"All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the kingdom is the Lord's and He is the governor among many nations."

### Congregational Hymn

"All hail the power of Jesus' name."

### Responsive Reading

### Evening Prayer

### Offertory

### Holy Week in Religious Art and Music

#### 1. "Triumphal Entry" (Dore)

after receiving his education in America went back as a missionary. He has gathered many of the folk stories and put them into simple, delightful language. Line drawings give appropriate illustrations. It is, in effect, a Burmese Aesop.

**Honest Answers to Honest Questions** by S. Ralph Harlow. Abingdon-Cokesbury Press. 105 pages. \$1.00.

This book sets forth genuinely Christian attitudes towards many of the problems that are today troubling youth. It is based on questions asked in conferences and in campus interviews. Honesty with ourselves and with our conscience, as well as with others about us and with God is set forth as an absolute necessity. Subjects discussed include cheating, lying, petting, what to do on Sunday, marriage of Protestants to Roman Catholics, spending, internationalism, democracy, science and religion, etc. Illustrations are frequently used most effectively to set forth a problem. This book will be most valuable in the hands of young people, and might well serve as a guide book for discussions in youth groups. Most heartily recommended. L. N. L.

Choir: "Ride On! Ride On in Majesty!"

#### 2. "Cleansing the Temple" (Kirchbach)

*Prose reading:* "Into the temple Jesus had gone on the day of his coming to Jerusalem. To the temple now on the next day he returned. His spirit was on fire within him at the memory of what he had witnessed—the noise and trampling of cattle, the haggling of money-changers, the whole confused and clamorous sordidness of bargain and exchange. His passion for the purity of God—for the purity of the worship for which prophets had died and which smug priests were defiling now—made him terrible with that selfless wrath which can leap like devastating lightning. He took a few small cords and knotted them together. He opened the doors of the stalls where the oxen and sheep were pinned, and they poured out. Then he turned toward the tables of the money-changers. They scattered before him, and the money of the overturned tables went rolling after them along the temple floor. He stood alone in the midst of the suddenly emptied court where the crowd of amazed and awe-struck people gazed at him from the watching circle to which they had pushed back.

The moral majesty of Jesus could be an appalling thing. The trivial cords in his hands were nothing; it was the look in his eyes, and the authority of his gesture, before which the traders and the money-changers shrank dismayed. With such a one as Jesus, his anger must have been of an awful quietness. Such anger does not sound in noisy violence: it falls like cataclysmic shadow. Men watch it as they watch an eclipse, scarcely breathing, seized with a dreadful sense as though their earth were falling into night."

Walter Russell Bowie†.

#### 3. "Christ Mourns Over the City" (Flandrin)

*Prose reading:* "It may have been on the evening of the same day that Jesus sat on the Mount of Olives gazing at Jerusalem. The hush of evening lay upon the fields around him; if there was any sound at all, it was the sound of the tinkling bells of the

\*Minister, Calvary Baptist Church, Hopewell, New Jersey.

†From "The Master—A Life of Jesus Christ," by Walter Russell Bowie, Charles Scribner's Sons, 1939. Used by permission.



sheep. Under the magic of the gathering darkness, Jerusalem clothed itself with the mystic garments of its immemorial romance. Through a long wistful silence Jesus watched. Then from the great depths of his compassion came his cry, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord'."

Walter Russell Bowie†.

Poem: "Indifference"

"When Jesus came to Golgotha they  
hanged him on a tree,  
They drove great nails through hands  
and feet and made a Calvary;  
They crowned him with a crown of  
thorns, red were his wounds and  
deep,  
For those were crude and cruel days,  
and human flesh was cheap.

When Jesus came to Birmingham, they  
simply passed him by,  
They never hurt a hair of him, they  
only let him die;  
For men had grown more tender, and  
they would not give him pain,  
They only just passed down the street,  
and left him in the rain.

Still Jesus cried, 'Forgive them for  
they know not what they do,'  
And still it rained the winter rain that  
drenched him through and  
through;  
The crowds went home and left the  
streets without a soul to see,  
And Jesus crouched against a wall and  
cried for Calvary."

(G. A. Studdert-Kennedy).

Organ background for entire reading:  
"Where Cross the Crowded Ways  
of Life."

4. "The Last Supper" (Da Vinci)

Scripture: "And when the hour was  
come, he sat down and the twelve  
apostles with him. And he said unto  
them, With desire I have desired to  
eat this passover with you before I suffer:  
For I say unto you, I will not  
any more eat thereof, until it be fulfilled  
in the kingdom of God. And he  
took the cup, and gave thanks, and  
said, Take this and divide it among  
yourselves: For I say unto you, I will  
not drink the fruit of the vine, until  
the kingdom of God shall come. And  
he took bread, and gave thanks, and  
broke it, and gave unto them, saying,  
This is my body, which is given for  
you: this do in remembrance of me.  
Likewise, also the cup after supper,  
saying, This cup is the new testament  
in my blood, which is shed for you."—  
(Luke 22:14-20)

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5. "Christ in Gethsemane" (Hofmann)

Poem: "Gethsemane"

"All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say:  
'Not mine but thine'; who cannot pray:  
'Let this cup pass', and cannot see  
The purpose in Gethsemane."

(Ella Wheeler Wilcox).

Organ background during reading:  
"Tis Midnight and On Olive's Brow."  
Followed by choir singing "Tis Midnight."

6. "Christ Before Pilate" (Munkacsy)

(Turn to next page)

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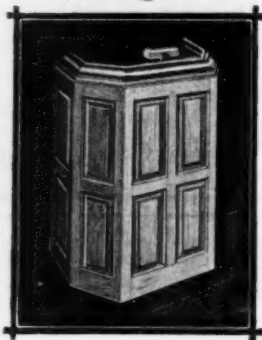
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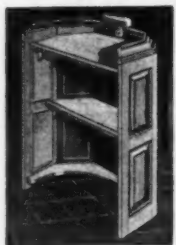


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## Religious Art Service

(From page 379)

Poem: "What Will You Do With Jesus?"

"Jesus is standing in Pilate's hall—  
Friendless, forsaken, betrayed by all:  
Hearken! What meaneth the sudden  
call?

What will you do with Jesus?

What will you do with Jesus?  
Neutral you cannot be;  
Some day your heart will be asking,  
'What will He do with me?'

Jesus is standing on trial still,  
You can be false to Him if you will,  
You can be faithful through good or  
ill:

What will you do with Jesus?

Will you evade Him as Pilate tried?  
Or will you choose Him, whate'er be-  
tide?

Vainly you struggle from Him to hide:  
What will you do with Jesus?

Jesus, I give Thee my heart today!  
Jesus, I'll follow Thee all the way,  
Gladly obeying Thee! will you say:  
'This will I do with Jesus!'"

(Author unknown)

Organ background: "Jesus Calls  
Us."

7. "The Way of Sorrow" (Beraud)

Poem: "Calvary"

"Friendless and faint, with martyred  
steps and slow,  
Faint for the flesh, but for the spirit  
free,  
Stung by the mob that came to see the  
show,  
The Master toiled along to Calvary;  
We gibed him, as he went, with hound-  
ish glee,  
Till his dim eyes for us did overflow;  
We cursed his vengeless hands thrice  
wretchedly—  
And this was nineteen hundred years  
ago.

But after nineteen hundred years the  
shame  
Still clings, and we have not made good  
the loss  
That outraged faith has entered in his  
name.  
Ah, when shall come love's courage to  
be strong!  
Tell me, O Lord—tell me, O Lord, how  
long  
Are we to keep Christ writhing on the  
cross!"

(Edward Arlington Robinson)

Organ background for reading:  
"Must Jesus Bear the Cross Alone?"

Solo: (Verses 1 and 3 of this hymn  
with choir humming accompaniment.)

Choir: (Verses 4 and 5 of same  
hymn.)

8. "Christ on Calvary" (Munkacsy)

Duet: "The Old Rugged Cross"

(Choir on chorus)

9. "Holy Women and Angel at  
Tomb"

Choral anthem: "Upon the First  
Day of the Week" (Women's voices  
only)

Poem: "Easter Carol"

"O Earth; throughout thy borders

Re-don thy fairest dress;  
And everywhere, O Nature!  
Throb with new happiness;  
Once more to new creation  
Awake, and death gainsay,  
For death is swallowed up of life,  
And Christ is risen today.

Let peals of jubilation  
Ring out in all the lands;  
With hearts of deep elation  
Let sea with sea clasp hands;  
Let one supreme Te Deum  
Roll round the World's highway,  
For death is swallowed up of life,  
And Christ is risen today!"

(George Newell Lovejoy)

Organ background for reading:

"Christ the Lord Is Risen Today."

Choir follows with singing of the  
hymn.

10. "Light of the World" (Hunt)

Scripture: "Behold, I stand at the  
door and knock; if any man will hear  
my voice, and open the door, I will  
come into him, and will sup with him,  
and he with me." (Revelation 3:20)

Choir: "O Jesus, Thou Art Stand-  
ing."

Prayer and Benediction

## CHRISTIAN LAYMEN'S CRUSADE

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point up the activities of the Christian  
laymen of the nation has just been  
launched. In making the initial an-  
nouncement concerning the Christian  
Laymen's Crusade, R. G. LeTourneau,  
nationally known manufacturer of road  
building equipment and chairman of the  
crusade committee, said, "Christian  
Laymen's Crusade was launched at a  
conference of representative Christian  
laymen held in Chicago in October,  
1940. It came about because these lay-  
men had a consciousness of the great  
spiritual poverty of a world torn by  
the forces of hate and destruction. It  
was their conviction that the Christian  
laymen of America held the key to the  
solution of this great problem.

The work of the crusade, which  
opened its headquarters in Chicago on  
January 2, is directed by C. B. Nord-  
land of Chicago, who is widely and fa-  
vorably known among the Christian  
men of the country because of his di-  
rection of large Bible conferences and  
campaigns. The committee cooperating  
in the direction of the crusade consists  
of the following well-known Christian  
businessmen: R. G. LeTourneau, Toc-  
coa, Georgia, chairman; Paul B. Fischer,  
Chicago, vice chairman; Charles E.  
Gremmels, New York City, treasurer;  
William C. Bond, Jr., Washington, D.  
C.; Arnold Grunigen, Jr., San Fran-  
cisco; Vernon W. Patterson, Charlotte,  
N.C., and Andrew Wyzenbeek, Chi-  
cago.



## HINTS TO MINISTERS WHO ASK "ENTERTAINMENT"

By a Laywoman

Every time a synod or presbytery meeting is held, the host church sends a notice to each minister expected to attend, asking if he wishes to be entertained in one of the homes of the church. As a church worker, hostess to many ministers and elders, and housewife, I have been put to so much inconvenience myself by inconsiderate, or thoughtless, ministers, and have seen so many other women inconvenienced that they now decline to entertain any more, that I think it is time someone speaks plainly to ministers who expect to be received in private homes.

1. When you receive a card from the host church inquiring about entertainment, answer it immediately. Don't put it aside, and go confidently to the meeting expecting to have a home awaiting you.

2. Be definite. State how many nights you wish entertainment and what time you expect to arrive. Don't write, "I will probably attend and will want entertainment," or "I may be there two nights," or "I will arrive Wednesday or Thursday." A housewife wants to know at least a day in advance what plans to make.

3. If you find, after requesting entertainment, that you cannot go, notify the host church, even if you have to spend money for a telegram. Many a hostess has held a ruined dinner two hours, and sat up until midnight awaiting a preacher or elder who never came.

4. Don't bring your wife along just for the trip. If she has no business at the meeting, leave her at home. It is a good deal harder to entertain a strange woman than a strange man.

5. If you ask entertainment, go to the home expecting you. Don't let chance-met old friends enthusiastically carry you by main force to their home and leave your other hostess with a casual apology.

6. Don't neglect to write your hostess when you get home. Many a preacher has bid a weary hostess goodbye and vanished into a void, never to be heard of again.

No doubt many a minister who reads this has never broken one of the above rules, but enough of them have, and it will be a good deal easier for host churches to find homes for visiting ministers if they ponder and put into practice what they have just read.

From "The Christian Observer."

### AN EASTER MESSAGE

By Chiang Kai-shek

in the April issue of  
CHURCH MANAGEMENT

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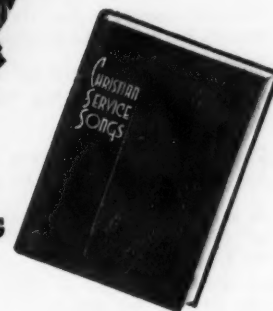
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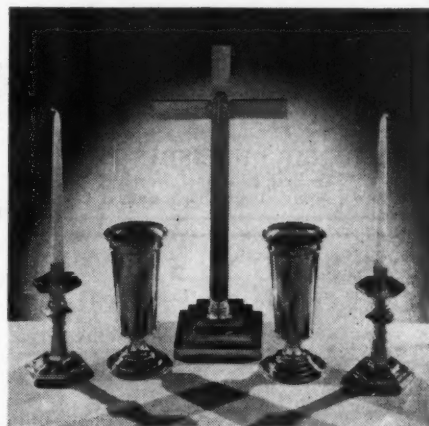
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## A List of Books for Lenten Reading

*Chosen by Dr. Ralph W. Sockman\**

*The year 1940 was unusually rich in its output of religious books. To select some twenty volumes from the hundred submitted was no easy task. A committee of three booksellers was of great help but is not to be held responsible for the final selections. These represent merely one minister's judgment of a balanced menu for the general reader during the Lenten season. Effort has been made to preserve some proportion between the fields of interest, devotional, homiletical, theological and psychological. This attempt at balance serves to explain the omission of some good books.*

**A** PREFACE to Christian Theology by John Mackay, \$2.00. The Macmillan Company. A guide-book for troubled travellers on the Emmaus Roads of today, showing the lost clues to a Christocentric interpretation of history and the sources of power for arriving at the brotherhood of the burning heart.

The World's Need of Christ by Charles A. Ellwood, \$2.00. Abingdon-Cokesbury Press. A social scientist turns prophet and takes the labels off our so-called Christian civilization, revealing the unredeemed contents of business, industry, politics, diplomacy, the campus and also the church.

His Cross and Ours by Joseph Fort Newton, \$1.50. Harper & Brothers. The Presiding Bishop's Book for Lent, which keeps the discussion close to Calvary while drawing from wide ranges of literature and speaking to the modern mind. Genuinely devotional.

Christianity by Harris Franklin Rall, \$2.50. Charles Scribner's Sons. A comprehensive study of the Christian religion, its nature, its validity and its adequacy. An authoritative volume which will richly reward the thoughtful reader.

The Practice of His Presence by Thomas A. Stafford, \$1.50. Fleming H. Revell Company. A devotional volume of prayers, Scripture readings and personal meditations by a man of affairs who is also a genuine mystic. Here is one who knows "the power from on high." A book to carry in traveling case and keep on bedside table.

Dare You Face Facts? by Muriel Lester, \$1.25. Harper & Brothers. A book that brings us to judgment. It disturbs the reader with the pain of heart probing and the joy of elevated thoughts. It makes us feel the burden

of the world and also the buoyancy of faith.

The Bible Speaks to Our Generation by Frank Glenn Lankard, \$2.00. Oxford University Press. A college dean applies the project method to the Bible. Starting with the quests of the modern mind, he leads the discussion to the Scriptural sources, thus giving fresh point to the Biblical material. The questions and bibliography at the end of each chapter equip the book for group study.

Is the Kingdom of God Realism? by E. Stanley Jones, \$2.00. Abingdon-Cokesbury Press. An impassioned presentation of the conviction that Christ's Kingdom is not merely a blueprint for an ideal future but a present reality, immanent in the individual and pervasive in the universe.

The Sermon on the Mount by Martin Dibelius, \$1.50. Charles Scribner's Sons. An internationally recognized New Testament scholar probes the meaning of Christianity's charter and poses the question of its applicability to the contemporary world situation. The book is of heightened interest because of the author's background and Christian foresight.

Reality and Religion by Henry P. Van Dusen, 50 cents. Association Press. In condensed yet comprehensive form the Christian faith is presented both as a message and a movement by one who sees it in the flux of history and in the framework of a contemporary chaotic world.

Can Christianity Save Civilization? by Walter M. Horton, \$2.00. Harper & Brothers. A thorough-going examination of contemporary culture by an authoritative theologian, who prescribes surgery rather than mild tonic. A book to stretch the mind.

Not Alone by Joseph R. Sizo, \$1.25. The Macmillan Company. Sermons which stimulate thought and warm the heart. Realistic in outlook, yet hope-

\*Pastor of Christ Methodist Church, New York City.



ful in conclusions. Evangelical in tone, convincing in argument.

Faces About the Cross by Clovis G. Chappell, \$1.50. Abingdon-Cokesbury Press. Sermons with imaginative insight, and evangelical fervor, possessing a certain unity of theme through their treatment of personalities centering around the cross. A book with a popular appeal.

He Opened the Book by Teunis E. Gouwens, \$1.50. Fleming H. Revell Company. An effective minister, out of his experience, strikes a much needed emphasis—the wider use of the Bible by preachers themselves. Simple, searching, practical.

How to Find Health Through Prayer by Glenn Clark, \$1.50. Harper & Brothers. A physician of the soul discloses the secret of his healing art, and prescribes the remedy for actual ailments. An unusual treatment of prayer technique makes this a practical handbook. Original in style.

The Springs of Creative Living by Rollo May, \$2.00. Abingdon-Cokesbury Press. Among many helpful books dealing with psychotherapy and religion, this is outstanding. It aims not at success but at the saving of personality through release from self-centeredness.

The Gospel of the Kingdom by Frederick C. Grant, \$2.00. The Macmillan Company. A recognized scholar threads his way through eschatology and ecclesiasticism back to the beginnings of Christ's message and movement which lie behind the gospels. Informing and clarifying.

The Creed of Christ by Gerald Heard, \$2.00. Harper & Brothers. A versatile mind with a distinguished record in scientific fields is focused here on the Lord's prayer in a study which reveals original insights and creates a mystical glow.

Religion Yesterday and Today by Henry Sloane Coffin, \$1.75. Abingdon-Cokesbury Press. A veteran leader reviews the religious battlefields of the last half-century, orients us in the present and points some roads for advance.

Modern Man and the Cross by John C. Shroeder, \$1.50. Charles Scribner's Sons. A virile writer with a primarily social interest treats the heart of the gospel with his finger on the pulse of the modern man and his eye on the eternal God.

The Making of the Spiritual Mind by Robert MacGowan, \$1.00. Fleming H. Revell Company. A preacher with poetic insight discusses the growth of the spiritual life with epigrammatic pungency. The book is a basket of seed thoughts, full of suggestions for

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## I Met Harry Bridges

by A. Ritchie Low

*Harry Bridges is news any place today. Here is the story of an interview which a New England preacher had with him. Mr. Low asked the questions. Mr. Bridges gave the answers. You can reach your own conclusions.*

THERE are at least two men in public life in this country concerning whom almost every American has an opinion. One lives in the White House, the other out on the Pacific coast. The average voter is either wholeheartedly for President Roosevelt or bitterly opposed to him and all he stands for. Same goes for Harry Bridges.

For instance, out in San Francisco I talked with a real estate agent and in the course of our conversation the union leader's name was brought up. At once my friend launched into a tirade. Harry Bridges, he most solemnly told me, was one of the greatest menaces that ever confronted America. Of course he should be deported! In quieter tones he wondered why all the dilly-dallying in Washington but then, with a shrug of the shoulders he inquired, considering who was in the White House, what else could one expect?

But not everybody even out on the coast is against the lanky labor leader from far away Australia. I remember one night, on my way home to Vermont, sitting in the cool of an evening out in a trailer camp in California, getting into conversation with the fellow who occupied the next cabin. He was a plasterer from Los Angeles, he told me. In the course of our friendly chat the name of Harry Bridges was mentioned and at once my newly found neighbor, like the real estate agent, began to address me as though he was delivering a talk in Congress. His

song, however, had a different tune. Harry Bridges has no more sincere admirer than this humble workman.

"Harry Bridges," he assured me, "is an A1 fellow. He's on the right track." He then took his pipe from his mouth, tapped its ashes into the palm of his hands and said most solemnly: "I tell you, friend, the working man in this country would be a whole lot better off if only they had more leaders like him."

It is rather noticeable that what we think of this intrepid union official depends on the kind of clothes we wear; at least this has been my observation. White collar, upper middle class Americans are, generally speaking, opposed to him, vigorously so. Men who toil in the field and factory, on the other hand, are very apt to champion his cause. The fellow who works with his hands is much more likely than his brother in the office to think that all the fuss about Bridges is much ado about nothing. Confirm this yourself by asking some of your friends who belong to different stratas of society their opinion of him.

But what about the man himself, what does he look like, what are his thoughts, his manner of living, his way of looking at things? Well, Bridges I found when I went with the Social Action Group to hear him address it at the time of the Congregational Conference in Berkeley, California, last August, is a fairly tall, spare Australian. He is somewhat pale

faced, slightly built and would weigh, I should say, about 150 pounds. He has a slight stoop and has the habit when he talks of thrusting his head back.

He is a rapid fire talker and doesn't hesitate for words. Bridges has the tongue of a ready speaker and what he says is so candid that there is no possibility of misunderstanding him. You may disagree with his viewpoint but at least you'll be fully aware of what he's driving at. This union leader, much to the surprise of the two hundred Social Actioners who heard him, launched into his address with a bitter attack on labor racketeers. He had warned William Green, he told us, about a certain union official who has since been hailed before the courts. Men who betray their trust must be stamped out, he insisted.

We met in the hall owned by the organization of which he is the head, the Longshoremen's union, and first we were shown the way the union operates. On the walls were large boards with many names on them and these men, we were told, were listed because they'd worked that day. They wouldn't work again, it was explained, until those who hadn't had a day's work that week had had an opportunity to do so. The idea seems to be no member of the union shall have two days employment until every man has had one. In this way the work is spread throughout the union membership instead of confining it to a favored few.

Once upon a time, we learned, the employers hired longshoremen in a hall operated by the ship owners but this didn't work out any too well for the workers, according to what we were told, because in this way men who



were known to favor unionization were at a disadvantage, they were just left out in the cold. Now that the union does the choosing this discrimination has been done away with.

The day following our visit to union headquarters we interviewed Mr. Bridges. We found him welcoming questions and there was no pulling punches. So willing was he to give me his story that it was with difficulty that I could keep track of all he said. He has a rapid fire delivery and would start to answer the questions almost before I had finished asking them.

"What about the churches in this area, Mr. Bridges, how are they treating you and those ideas you are known to stand for?"

#### Churches Sympathetic

"Very well, on the whole, Mr. Low." Asked to explain what he meant by this he went on to say that where the clergy were not what he called "prejudiced" they were not antagonistic but by and large sympathetic. He had been asked to go before church groups, he said, and had welcomed the opportunity to lay his case before them. Neither he nor his union, he explained, had anything to hide. Both were an open book.

I learned, by the way, that Harry Bridges is a Roman Catholic, that being of English-Irish extraction he had been brought up that way. "But," he said smilingly, "I'm not working too hard at it." It seems that his own church has been among his severest critics and he openly charges certain of her leaders with gross unfairness. He has a nine-year-old girl who attends a convent school, however, and he also told me that probably about half his union members were Irish Catholics.

One of the points we wanted to raise had to do with his alleged Communism. We were half afraid to make the question too blunt but we had no need to worry on that score. There is nothing reticent about Harry Bridges and when we touched on this subject it seemed as though he had pulled out every stop in his mental organ. This business of being a Communist he laughs at. He's never been one in his life, he told me, indeed on the contrary, he has fought it!

The whole hula-buloo is this respect he traces back to the strong belief that the issue was raised to get rid of him, to send him back to Australia. Who is it that wants to send him back? The employers. And why? Because, Harry Bridges will tell you, they don't like him. And why don't they like him? The reason, he says, is because he is successful. There you have the nub of the whole situation. He's rallied

the longshoremen round him, they are strong and united and can get what they go after. According to him it is the belief of the employers that once rid of Bridges they can have more of their own way.

All this talk about Communism springs from this source. If only they could prove he was affiliated with Moscow his goose would be cooked and out of the country he'd go as an undesirable. Judge Landis, now a member of the Harvard Law School, was set apart by the federal government to go to Washington, call witnesses and delve into the whole matter. After several months investigation, you recall, his verdict was that nothing he had seen or heard had convinced him that Harry Bridges ever was a member of the Communist party in this country.

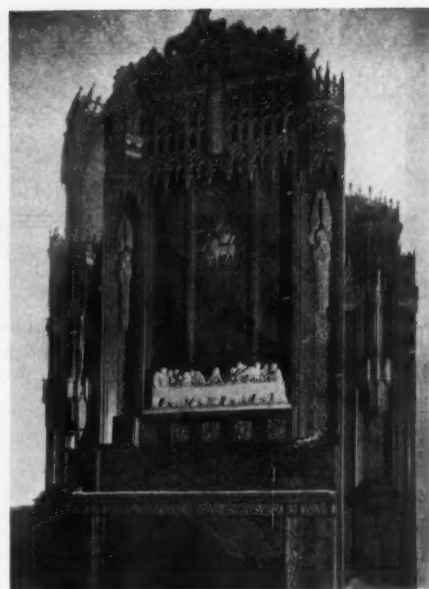
But did the case rest there? By no means. The next thing he knew, continued the labor leader, a bill was before Congress to have him deported back to Australia. It called for an investigation by the Department of Justice and if in their judgment he was found to be a menace to our institutions proceedings were at once to begin to send him back from whence he came. This is very shabby treatment, he thinks, since under this plan it would not be possible to bring pressure to bear; the order would be issued, it would be obeyed and first thing you knew he'd be sailing over the bounding main. Up to the time of writing nothing has come of the bill, however.

Having met Bridges and heard him speak it occurs to me that he is partly to blame for the predicament he finds himself in. His attitude is somewhat pugnacious; he's never been known to run away from a fight and this combined with his customary habit of blurting out what is on his mind tends to keep him in perpetual hot water. Just the same it must be remembered, in fairness to him, that he's had to fight every inch of the way, that certain people have been out from the very start to get him and this antagonism has tended to make him over suspicious of everybody. When you get the notion that every man's hand is against you it doesn't tend to make you over mellow, does it? This, if I'm any judge, is precisely what's happened to the personality of the coast labor leader.

#### Labor Contracts

Our conversation turned to the workings of his union. Where did he stand, I wanted to know, on labor contracts? A good question, he said. "I

(Turn to page 389)



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# THE SERMON SCRAPBOOK

## A LENTEN MEDITATION

David Gregg

*To as many as receive him to them gives he the power to become the sons of God.—John 1-12*

John, the "Apostle of Love," was a man of large receptivity. The power to receive is characteristic of a great personality. The sculptor cannot carve a piece of sandstone into the fine statue that he can the piece of Parian marble. Why? Because of the different degrees of receptivity possessed by the stones. The sandstone is too coarse to receive and hold his skill. But the marble possesses receptivity. A Christian has the capacity to receive. "To as many as receive him to them gives he the power to become the sons of God."

## THOUGHTS FOR LENT

*Emerson:* "I like the silent church before the service begins."

*Oliver Goldsmith:* "People seldom improve when they have no model to copy"

*Maltbie Babcock:* "Lord, let me think of life as a school."

*Luther:* "If a man has not God he will have an idol."

*Dwight L. Moody:* "I have had more trouble in my lifetime with Dwight L. Moody than with any other man."

*O. W. S. McCall:* "Christ has been to me like the flame of God, an awakening, an eagerness, and an energy."

*Helen Keller:* "Most persons have a wrong idea of what constitutes happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose."

*David Seabury:* "Without spiritual vision, no sensitive person can grow to maturity and keep normal."

*Thomas C. Marshall:* "The ever-appropriate recourse of the religiously-minded person in time of sickness is prayer. Let him by all means call in the doctor, but let him not neglect to call in first the Great Physician who is able to bring healing to his mind."

*Editorial from The Presbyterian Tribune:* "Unless the men and women who make up the great bulk of the membership of the church can take seriously their responsibility as custodians of the means of grace, then the church is truly on insecure foundations."



Paul F. Boller

*Dean Inge:* "It all amounts to this—that 'the universe is friendly' to brave men who are willing to endure hardness; It is not friendly to cowards nor to those who merely want to enjoy themselves. We might have preferred another kind of world, some isle of the Lotus-eaters; But our lot has been cast in 'a vale of soul-making' in which we must be ready to lose all in order to gain all."

*Andrew Murray:* "If the amount of true wrestling with God in the daily life of the average Christian could be disclosed, the wonder might be, not that he accomplishes so little, but that God is willing to use him at all."

*Emerson:* "It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the crowd, preserves with perfect sweetness the independence of solitude."

## PRAYERS FOR LENT

Minot J. Savage

Dear Father, may we be true just because we are Thy children.

And wherever we are, whether any one is looking on or not, whether there is fame to be won or not, let us be true to Thee, true to the ideals of our own souls, and so help produce that perfection and harmony that shall make up

the music of the world.

We realize that we cannot do any great thing, but that there is some little thing we can do.

Let us do it faithfully, then, as for Thee. Amen

Harry Emerson Fosdick

Eternal God, Who hast put us into a stern and demanding world, we do not ask for an easier world to live in but we do ask for spiritual competence to live well, strengthened with might by God's spirit in the inner man. Amen.

## A POEM FOR LENT

Margaret E. Sangster

"You are face to face with trouble!  
No wonder you cannot sleep;  
But stay; and think of the promise,  
The Lord will safely keep  
And lead you out of the thicket,  
And into the pasture land;  
You have only to walk straight onward,  
Holding the Lord's dear hand."

## STEWARDSHIP POEMS

John G. Whittier

No offering of my own I have,  
Nor works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.

W. S. Tluner

He who is not liberal with what he has  
Does not deceive himself when he thinks  
He would be liberal if he had more.

## WAYSIDE PULPIT

Do not argue religion—live it!

\* \* \*

To be effective one must be unaffected.

\* \* \*

The more love we give away, the more we have.

\* \* \*

A week-end may become a weak end.

\* \* \*

Outward defeat often spells inward victory.

## SERMON SERIES ON GOD

Is It Reasonable to Believe in God?

—John 14:1.

Why We Believe in God. Apostles Creed—"I believe in God."

Shall We Abolish God?—Ephesians 2:12.

Where Is God?—Job 23:3.

How to Find God.—Job 11:7.

Our Ideas About God.—Genesis



18:25.

What Jesus Believed About God.—Matthew 11:25.

What Is God Like? His Power—Revelation 1:8. His Personality—John 3:16. His Holiness—John 17:25. His Love—I John 4:7-8. His Christ-likeness—2 Corinthians 4:6.

### NINE CHARACTERISTICS OF GIVING

I Corinthians 16; II Corinthians 8 and 9

1. Personal. "Each one of you."
2. Consecrated. "First gave their own selves to the Lord."
3. Proportionate. "As he may prosper."
4. Regular. "On the first day of the week."
5. Voluntary "A willing mind."
6. Sacrificial. "Gave out of their poverty."
7. Cheerful. "God loveth a cheerful giver."
8. Urgent. "Praying us to receive the gift." (Giving not to be avoided but sought.)
9. Growing "The grace of God which is being besought."

### CHILDREN OF ONE FATHER

There is even in the realm of grace a principle of democracy, so that in all God's world this fact of our oneness as children of Our Father is inescapable. This force of faith in its leveling power was most aptly shown in the remark of a poor London woman in the slums, says Thomas Nightingale, when she was asked by a fellow citizen whether she was not proud to live in an "empire on which the sun never sets." With fire and spirit she replied: "What's the use of living in an empire on which the sun never sets, if one has to live in an alley on which the sun never rises?"

And you and I cannot help paraphrasing her apt reply by saying: "Dear British sister, you are right, for in our American life we, too, are asking from behind the veil of color-prejudice, 'What's the use of living in the 'land of the free and the home of the brave' when one has to live in an alley of the rankest race-hatred?'" From *Best Sermons, Book Four*, edited by Joseph Fort Newton; sermon by William Lloyd Imes, Harcourt, Brace and Company.

### BIFOCAL VISION

It is said that Robert Browning had a peculiar defect in his physical vision. One eye was far-sighted and the other near-sighted. Hence, when Browning wished to see a distant scene,



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he closed his near-sighted eye; and when he desired to study a close-up view, he shut his far-visioned eye. Thus, in the whimsical words of Halford Luccock, the poet was enabled to "see the long and short of it."

However it may have been regarding Browning's eyesight, it is some such bifocal vision which we need today in surveying our social and religious situation. To keep our balance, we must see the close-up view of the individual and the long-range view of the systems in which they are caught. From *Recoveries in Religion* by Ralph W. Sockman; Cokesbury Press.

### AT THE END OF THE ROAD

There is in Chicago a church which, from its location on a dead-end street, is called popularly "The church at the end of the road." That is a destination to which every church might aspire. The church ought to be at the end of every road, when one comes to the end of his map. For the multitudes of people close to bankruptcy in inner reserves, Christian faith comes with the gift of new capital, new interests, new centers from which life may radiate, a new allegiance to give it coherence. From *Christianity and the Individual* by Halford E. Luccock; Cokesbury.



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## • THEY SAY •

### SHOULD HE HAVE SENT BILL?

Editor, *Church Management*:

I have been interested in the correspondence concerning funeral fees. After more than fifty years in the pastorate I am glad to say I've never yet made a charge for a funeral service, although I have frequently received such. When this service has been rendered to families connected with my church I have always tried to make it clear that is a regular part of my pastoral duty and is done without a charge. However even then to save friction I have submitted and taken the fee. But when this service is given to people in no way connected with my church—and is purely professional—I receive the fee and cannot feel that I am doing wrong.

Some years ago I had a rather unusual experience. I'll tell it and ask did I do right? In one of my larger churches I had a very prominent family, well-to-do and active in my church. The good woman was very sick and the family came to me saying I would be called upon, probably soon. Now it so happened that this was just when with my family we had planned a rather extensive and expensive summer vacation trip. To remain would upset plans which took a year to make and arrange. I called upon her physician for some information and he said go ahead, the lady may live for months, no one can tell. Then her husband said, Well promise me that you'll come to us, "if mother passes away," and I promised. We had not been at our destination twelve hours when a message came asking us to return immediately for burial. So I took a train back home, only to find upon arrival that the date had been changed a day later, but we stayed over. The service was held in our church, with a large concourse of people present. Then I returned the almost 2,000 miles and had just one day before we had to start home over the mountains. That has been a long time ago and to this day I have had no fee, not even a thank you for the service and the expenditure of \$73.14 that it cost me to go and return. I presented no bill nor made no charge, although the family was amply able to pay. Did I do right? I have wondered.

John C. Willits,  
Muskegon, Michigan.

### OLD SERMONS

Editor, *Church Management*:

Shall we use our old sermons? When I use an old sermon without rewriting it or revising it, I find that it usually lacks the freshness and vitality of a recently prepared discourse. The habit of preparing one new sermon a week is an excellent discipline, but often an old sermon will answer some need better than anything one could prepare between Monday and Saturday of some particular week. Matthew 13:52 is a verse which helps to throw light on this problem and other questions concerning the preacher's use of "things new and old."

James Perkins,  
Schroon Lake, New York.

\* \* \*

### PRAYER GIVES OPPORTUNITY FOR PARTICIPATION

Editor, *Church Management*:

For several years I have omitted the closing hymn for the following reasons. The sermon if well prepared and delivered leads up to a climax. To announce a hymn, wait until the prelude is played, and then have the congregation rustle the book leaves and rise to sing dissipates the effect that has been built up by the service and the sermon. When the last hymn is announced many reach for hats that are parked under seats. In the average Protestant church the singers in the congregation are few, and many merely stand with a bored expression waiting for the service to close. What your sermon did for them is definitely lost.

If the prayer after the sermon, preceding the benediction, is carefully thought out and reverently given the people will, with the pastor, enter into an atmosphere of dedication.

I have had some people object and ask for the last hymn, mostly because it is customary. Others need it as a signal to wake up, the sermon is over. The average closing hymn is an anti-climax.

Harry Burton Boyd,  
Indiana, Pennsylvania.

\* \* \*

### SERMON IS THE CLIMAX

Editor, *Church Management*:

The matter under discussion is, "Do you omit the closing hymn?" I do, and have done it only after much thought on the matter. A service of worship  
(Turn to page 390)



## Harry Bridges

(From page 385)

stand," he openly declared, "for the strict carrying out of anything I sign. When we put our signature to an agreement it is our intention to stand by it." Others on the coast dispute this and since I lived up in the hills of Vermont, many thousands of miles from sunny California, and was somewhat unfamiliar with what had gone on between the longshoremen and the ship owners other than what I'd read in the newspapers, I was in no position to dispute his statement. He seemed, though he spoke both in earnestness and with evident sincerity.

His union, he also assured me, was run on strictly democratic lines; it stood for no monkey business, no manipulation from above. He and the other officials, he pointed out, were elected by secret ballot and the men were free, entirely free, to make their own choice, to nominate whoever they really wanted. This business of fixing things up the night before, of having someone "planted" to make nominations from the floor and all that sort of thing he and his men didn't stand for. Theirs was a legal union run by and for free American citizens.

Harry Bridges' main objection to the A. F. of L. as compared with the C. I. O. is that the former is too timid, too self satisfied. The A. F. of L. unions, in his view, are mainly aristocratic affairs and tend to protect only the skilled trades. What he'd like to see, he says, is the banding of workers everywhere into unions that would protect their interests. He's all for the organizing of the railroad men, the highly paid mechanics and others of their type but he'd also like to see more done for the worker who is now trying to bring up a family on three dollars a day. Does he need to know the strength that comes from uniting for a common cause? Bridges thinks that he does. The aim of the C. I. O. is to launch out into the deep and do this very thing.

But doesn't the employer also have interests that need protecting? Where does he come in? I raised these questions with the much talked about Australian who readily admitted that it is up to both labor and capital to compose their differences and work for their common ends. All along he'd contended for just this understanding and what has heretofore prevented this getting together, states Harry Bridges, has been the selfishness of a few employers at the top. Conditions today, he admitted, however, were getting better and now collective bargaining was not something for which he had to con-

tend, it was part of the law of the land.

This, then is the sum and substance of our interview and as one of our well known Vermont announcers says after his early morning broadcast:

I know not what the truth may be, I've told the tale as was told to me.

### C. O. CAMPS MAY TOTAL 100

Washington, D. C.—Information obtained from the National Selective Service headquarters here, based on reports from all of the state branches of the service, reveals that the number of special camps for conscientious objectors may eventually total 100.

Plans for the construction of the camps are not yet complete but several have been started and at least 25 are now projected in different states. Operation of the camps will be dependent in part on the financial assistance of various religious organizations which have recognized objection to war service for their members.

The organizations so far listed as willing to give such aid are the Friends, Mennonites, Church of the Brethren, Advent Christian Church, American Unitarian Association, certain groups of Baptists, Methodists, Episcopalians, Lutherans and Roman Catholics. Also, at least three organized bodies not listed as denominations, namely, the Fellowship of Reconciliation, the War Resisters League, and the Women's International League for Peace and Freedom.

### TAX EXEMPTION ASKED FOR SHAKERS

Augusta, Maine—A bill which would exempt from taxation all real estate owned by Shakers in New Gloucester and Gray has been prepared here for introduction in the state legislature.

### SOCIAL SECURITY BENEFITS FOR EMPLOYEES OF RELIGIOUS ORGANIZATIONS

Washington, D. C.—A bill designed to extend the coverage of old-age and survivors' insurance benefits under the Social Security Act to all lay employees of tax-exempt charitable, religious and educational agencies heretofore excluded from such benefits has been introduced in Congress by Senator David I. Walsh of Massachusetts.

The same bill was introduced by Senator Walsh at the last session of Congress.

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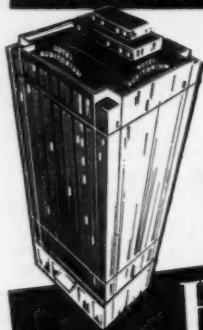
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## **They Say**

(From page 388)

normally reaches a climax in the sermon period—while we of the non-liturgical pattern might wish it not to be so, it does happen that way. After the hymns, scripture, prayers, anthems, and so forth the congregation is ready for the period of instruction and edification.

If the sermon is well prepared, it too reaches a climax toward the end. There is some attitude the preacher has sought to lay upon the minds and hearts of his people; some action he wishes them to take, some change because of the sermon emphasis.

It will be granted that sometimes a hymn is useful in "clinching" this decision on the part of the listener, but oftentimes the standing to sing, the looking through the book to find the number, etc., does not help to attain this end. I have tried to watch this thing from time to time, and have, on occasion, announced a concluding hymn. I have often felt that the "mood" developed in the people by the sermon has been militated against by the hymn. It has seemed more effective to bring the service to a close, after the sermon by having the people bow in prayer, led by the minister, then the benediction and a moment of silent prayer, and then the postlude. The people leave with the sermon and the closing prayer uppermost in their mind. This is not to say that I do not appreciate the value of hymns, and I stress their importance in our whole program, but I do not agree with your correspondent who suggests that the attitude of the people is "Now I have told you; God bless you and good-bye . . ."

Gordon W. Mattice,  
Rochester, New York.

## **AN HEREDITARY MINISTRY**

Editor, *Church Management*:

"Shall We Have an Hereditary Ministry?" by Mrs. Reed, in the current issue, interested me very much. More than this, it brings to my mind the case of my older son who had the temptation to follow in his father's footsteps deliberately placed in his way.

One of the officials of the general church and also of a large, influential and wealthy theological seminary, both of which must of necessity remain unnamed, were the ones who placed the temptation in my son's way.

This gave my son no little concern for what they told him was his duty, and yet, his unwillingness to go into the ministry without the divine call,

which he recognized that his father heard and answered, could not be reconciled.

Finally, my boy came to me with his problem and asked me this question direct: "Father, shall I study for the ministry?"

Sensing his problem, yet not desiring to add to his difficulty, I said to him, "My Lad, if God calls you to serve him in the ministry, you will do wrong not to go into this work; if he has not called you to preach; you will do an even greater wrong if you do enter the calling."

Now, I do not take any particular credit for placing the responsibility squarely upon the call of God, for it is more than likely either that I read it somewhere; or, that I heard it related.

After praying over the matter, my son decided not to enter the ministry.

Alan Pressley Wilson,  
Lansdowne, Maryland.

## **MR. RINEY'S PICTURE**

Editor, *Church Management*:

The picture of a man is not necessary but it can add both to effectiveness of an article and the attractiveness of the magazine. The opposite is also true. I am sorry that some of the brethren indulged in unkind remarks about A. A. McBride. Personally I would like to see a picture of Earl Riney that would do him justice. An interesting column such as his could only come from a fine Christian gentleman with a radiant personality.

Dwight E. La Follette,  
Fresno, California.

## **LETTER TO ANN**

Editor, *Church Management*:

One of the finest editorials appearing in *Church Management* for a long time (and I've liked most of them) was your reply to Ann's letter.

It was great because it stood for something that was real and down to earth. It was excellent because it struck something fundamental in a crazy world. I liked it because it showed me that a busy editor was not too busy for little children.

God help us never to lose our concern for little children! If we can keep that concern alive and other homely concerns of equal importance we won't have to worry so much about our topsyturvy world!

It will be a great day when the nations of the world forget some of their all-important ambitions and take time, as the editor did, to think of little children.

Donald R. Kring,  
St. Joseph, Michigan.



## To Stop the Leaks

by Harry M. Savacool\*

*Mr. Savacool puts his finger on one of the weakest spots of Protestantism. He does more than that, he makes some constructive suggestions for curing a bad situation. Our local ministerial associations might give his program consideration.*

**E**FFICIENT managers of factories know the bad effect of an excessive turnover in labor. It means that much time is wasted in training new workmen with resultant higher costs and inferior product. The church has too much turnover in membership. A constant stream of new members pours into the churches but the net increase is not large. The situation would look even worse if we knew the thousands of people counted as members who never attend, contribute, or show any other interest. Of course some members die each year but the largest loss is through removals from the rolls of members who have ceased to be active.

The largest number of these are lost through removal from the community. Let us trace John Doe and family, members of the church in Milltown. The mill in which Mr. Doe worked has moved south. He is left without a job. His brother-in-law in Philadelphia writes that he can get Mr. Doe a job there. The job is secured and the family moves into a suburb of Philadelphia. The Doe family feels strange in their new surroundings. The men with whom Mr. Doe works live in other sections. The family are members of the church in Milltown and have been fairly regular attendants. But the first Sunday in Suburbtown they are very busy getting the house straightened up. They don't even get their Sunday clothes on. The next Sunday they do think of going to church but the church they noticed a couple of blocks away is of a different denomination than the one they belong to in Milltown. They are afraid they won't know just how to act in a strange church. The thought of facing a battery of strange and curious eyes frightens them. They are not just sure where to find the nearest church of their own denomination. They decide to wait until they are better acquainted. Weeks drift by. No one calls or urges them to attend a church. Non-attendance becomes a habit. For awhile they receive a letter now and then from the old church in Milltown; usually a request for money. Then

they move into a better located house in another section. The Milltown church gets back its third class mail marked "Removed." Their address is lost. A new pastor comes to the Milltown church. He has never heard of the Doe family. One day they are listed as "inactive members." Several years pass. Another new pastor comes. The Doe family stands on the records as address unknown for several years. They are completely dropped from the roll in Milltown. They are modern pagans in Suburbtown. Such is the record, with slight variations, of thousands of church members every year.

The same situation can develop in various other ways. But the root of the trouble is that the pastor of their denomination in the town to which they remove does not know of their arrival until habits of neglect of church have been firmly established. Thousands could be saved to the church each year if the pastors would go to a little trouble to promptly notify the pastors in the places to which their members are removed. If this were done the church could contact them immediately. Their first acquaintance would be with the church people and their continued loyalty assured.

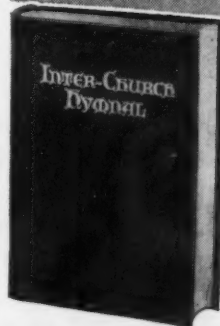
Why is this not done more generally? The writer belongs to a denomination which explicitly commands in its discipline that such notification be sent. The rule, however, is honored more in the breach than in the observance. In seventeen years in the active ministry hundreds of new families have moved into my parish. I have received less than a dozen notifications, either written or verbal. It is possible that some pastors do not wish to lose members from their rolls. Such an attitude is wishful thinking because they lose them anyway. In any case just names on the roll do not do much for a church. Perhaps some churches hope for continued contributions but they are generally disappointed. Few churches receive substantial contributions from non-resident members.

Undoubtedly the neglect in most

\*Minister, Methodist Church, Trucksville, Pennsylvania.

(Turn to page 395)

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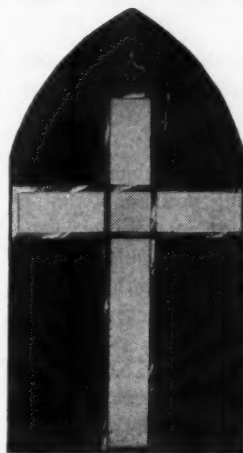
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# Prostitution in Army Environs

by R. A. Vonderlehr

*Worry number one of the parents of young men drafted into the army is caused by fear of venereal infection. Army, Navy and social authorities are well aware of the problem. The following article is from an address given by Dr. Vonderlehr, Assistant Surgeon General, United States Public Health Service, before a community meeting in Detroit, Michigan. The meeting was under the auspices of the Committee on National Defense Activities of the American Social Hygiene Association.*

IT is true of the venereal diseases, as of no other communicable disease, that in practically every instance of infection in a soldier or sailor the source of infection is a civilian. In July, 1918, Congress created the Division of Venereal Diseases of the United States Public Health Service. This action was taken because the people had found out during the preceding fifteen months that syphilis and gonorrhea were the most common causes of disabilities in the drafted men. Furthermore, after the war was over and an account of the situation was taken, it was learned that 350,000 men had been infected with venereal diseases during the war and that these diseases were the cause of one-third as many non-effective days as all battle casualties together. If all these men had contracted the diseases at the same time, approximately 23 divisions would have been put out of commission. No "fifth column" could be more successful in destroying the effectiveness of our defense forces than are syphilis and gonorrhea.

When, a few months ago, the president declared that a national emergency existed, the Public Health Service began planning for increased efforts to control syphilis and gonorrhea. Those health officers among you know that a pretty effective program for their control among the general population has already been developed. Both the secretary of war and the secretary of the navy wrote to the surgeon general of the Public Health Service asking for cooperation in providing even better facilities than now exist for the control of the venereal diseases among civilians. The primary object was to set up a common working basis so that in the event of war the machinery would be oiled and ready to install immediately the most effective type of control program.

It at once became evident that one

of the first and most important things to do was to determine responsibility for handling the different phases of the program. That may seem a bit strange because the principles of the control of syphilis and gonorrhea are pretty well established. Nevertheless the division of responsibilities among the army and navy and civilian units, the health departments, Public Health Service, police and welfare departments, had not been definitely settled. After several conferences, a statement of policy was drawn up which was approved by the War and Navy departments, the Federal Security Agency (for the United States Public Health Service) and the state boards of health.\* These policies, I believe, will be generally adopted by organizations interested in the venereal diseases and related problems.

The agreement reads as follows:

"It is recognized that the following services should be developed by state and local health and police authorities in cooperation with the Medical Corps of the United States Army, the Bureau of Medicine and Surgery of the United States Navy, the United States Public Health Service, and interested voluntary organizations:

1. Early diagnosis and adequate treatment by the army and the navy of enlisted personnel infected with the venereal diseases.

2. Early diagnosis and treatment of the civilian population by the local health department.

3. When authentic information can be obtained as to the probable source of venereal disease infection of military or naval personnel,† the facts will be reported by medical officers of the army or navy to the state or local health authorities as may be required. If additional authentic information is available as to extramarital contacts with diseased military or naval personnel during the communicable stage, this should also be reported.

4. All contacts of enlisted men with infected civilians to be reported to the medical officers in charge of the army

and navy by the local or state health authorities.

5. Recalcitrant infected persons with communicable syphilis or gonorrhea to be forcibly isolated during the period of communicability; in civilian populations, it is the duty of the local health authorities to obtain the assistance of the local police authorities in enforcing such isolation.

6. Decrease as far as possible the opportunities for contacts with infected persons. The local police department is responsible for the repression of commercialized and clandestine prostitution. The local health departments, the State Health Department, the Public Health Service, the army, and the navy will cooperate with the local police authorities in repressing prostitution.

7. An aggressive program of education both among enlisted personnel and the civilian population regarding the dangers of the venereal diseases, the methods for preventing these infections, and the steps which should be taken if a person suspects that he is infected.

8. The local police and health authorities, the State Department of Health, the army, and the navy desire the assistance of representatives of the American Social Hygiene Association or affiliated social hygiene societies or other voluntary welfare organizations or groups in developing and stimulating public support for the above measures."

The repression of prostitution is the most difficult problem to be solved, and one of the most important particularly in the extracantonment zones. Syphilis and gonorrhea in the defense forces cannot be prevented if prostitutes are allowed to congregate about the maneuver areas. This agreement places the responsibility for the repression of prostitution on the local police departments. In some states the state police also have authority to act in certain cases, and when there is a violation of interstate law, the case comes under the jurisdiction of the Department of Justice. There is no question that the Department of Justice will do its share of the work; will the state and local police do theirs?

It is easy to say that the police shall be responsible for the repression of prostitution and leave the matter there, but it isn't as simple as that. If the police are to do effective work they must have proper backing. The agreement definitely promises that the army, navy, Public Health Service, and state and local health departments will cooperate with the local police authorities in the repression of prostitution.

\*Adopted by the Conference of State and Territorial Health Officers, May 7-13, 1940.

†Familial contacts with naval patients will not be reported.



But even this is not enough. Public opinion must support the police departments if their efforts in this matter are to have any worthwhile effect. That is the point I want to emphasize. Commercialized prostitution is a highly profitable racket backed by the underworld. It is essential that we citizens, all of us, put forth every effort to counteract the pernicious influences which will seek to maintain so lucrative a business.

This agreement has worked out well during the six months that it has been in force. Officers of the Public Health Service have been detailed to visit the states in which army maneuvers have been held. It is most gratifying to all the services that the rates for infections with syphilis have been very low. Gonorrhea is still a problem. If infections with gonorrhea are to be materially reduced, there must be the closest possible coordination of plans between the Public Health Service, army, and navy on the one hand, and the state and local authorities on the other.

Before I close I want to cite two attempts in the management of prostitution that are so antiquated in methods you may not believe that they actually exist. I speak of these circumstances because they so forcefully show the need for intelligent public support if the campaign to control venereal diseases in our defense forces is to be successful.

In a southern town prostitution was rampant. The townspeople finally got disgusted with conditions and decided to take some action. Instead, however, of adopting repressive measures, they established a red-light district on the outskirts of the town. Now the district contains several dozen houses, all electrically illuminated, some of the signs being more or less pornographic. This place has become so well-known, I am told, that people come three and four hundred miles to visit these houses. This town may be interested theoretically in controlling the venereal diseases, but practically, it has only succeeded in increasing the opportunities for people to catch the venereal diseases.

The second instance illustrates an old story that is occasionally repeated even today. I recently visited a city that has a so-called "regulated area." Within this area there are some 250 prostitutes who are examined regularly. The doctor who supervises the records told me that in his opinion a pretty good tab is kept on these women. By questioning, I learned that he had records of a 1,000 or 1,500 women who had been in the area and had disappeared.

(Turn to next page)

## WHY I ARRANGED FOR A Carillon IN St. Jerome's CHURCH, CHICAGO



by Rt. Rev. Msgr. DANIEL J. FRAWLEY, Pastor

The idea of a Carillon in St. Jerome's Church is one that has dwelt in my mind for many years. Since the days of my childhood, the beauty of church services has been associated with the nostalgic charm of church bells. If ordinary bells impressed themselves so deeply on the mind, I reasoned, how much more impressive would be a Carillon which, through the medium of bells, plays living music—the divinely inspired music of hymns.

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All these things I considered in arranging for a Carillon in St. Jerome's and many things more. Is it not important, I asked myself, that a pastor avail himself of every medium at his command to impart spiritual strength when such strength is perhaps the greatest single need in our country today? And that being so, what medium could be more effective than one which, through the magic of heavenly music, opens the windows of the soul, there to stir the instincts of faith and decency which lie deep in each and every one of us?

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## Prostitution in Army Environs

(From page 393)

peared. I asked him how long the women usually stay in the district; he said about two or three months. Yet this doctor is convinced that he has control over the district! The prostitutes have to submit to an examination every two weeks. These examinations are not made by the health department, though the department does do the laboratory work. The prostitutes go to a private physician who may or may not make a thorough examination. The physician sends material for smears and blood for a serologic test to the laboratory. The report comes back to the examining physician who gives the report to the prostitute. She pastes the report over her bed—a good advertisement for the woman, but absolutely worthless as a sanitary measure.

In closing I wish again to emphasize the necessity for the support of the public in the program for the prevention of venereal infections among our defense forces. It is up to the public to decide whether their communities are going to provide facilities for finding cases of venereal disease and for treating those that are found whether they be prostitutes, members of the

defense forces, or plain ordinary citizens.

As social workers, your responsibility lies in the broader aspects of social hygiene, the phase that does not deal primarily with public health and so is not the responsibility of the public health officer. It is up to you to determine whether or not the policy of your community will be the toleration of prostitution and the establishment of red-light districts; whether or not your health department will give the prostitute an advertisement that she is not infected with syphilis and gonorrhea.



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## To Stop the Leaks

(From page 391)

cases is due to carelessness and inefficiency. There is no special urge to doing it promptly. It does not directly benefit the local church in any way. Those with a local point of view would hardly be moved to expend energy and money for such a purpose. One thing is certain and that is that it is not being done.

Usually the sending of such notices is fairly simple. If the member removes to a town of 5,000 or less population it usually is sufficient to address the letter, "Pastor of the Methodist Church," "Pastor of the Baptist Church," "Pastor of the Presbyterian Church," etc. If care is taken to see that there is a return address on the envelope it will come back if it cannot be delivered as addressed. In cases of larger towns and cities or where the letter comes back a little more trouble is necessary. Practically every denomination has some kind of a supervision official such as a bishop or superintendent over a definite area. Usually this official is familiar with the location of churches in his area and the names of pastors. If the member has removed into a congested area write a brief notice on a government postal, leaving the address side blank. Then write a letter to the supervising official and request him to address the card to the proper pastor and mail it. Another very satisfactory method would be to send the notice to the local Council of Churches and ask them to send it to the proper church.

All of this brings out a real need. Every denomination should have an office properly equipped with maps, directories, etc., to handle these notices. It might cost a few thousand dollars each year but it would conserve far more members than some home mission projects win. But while waiting let's do our best with what facilities we have. Every pastor should make a resolve that every member who moves out of his community will get a church welcome in his new home if it is at all possible.

As an illustration of the results it brings we cite the following: The writer tried hard for four years to win the active interest in the church of a young mother who was a non-attending member. She moved to a suburb of a great city and it was only with considerable difficulty that a notice was gotten through to the pastor. However, it was finally placed in the hands of the pastor in the community. Within a few weeks he succeeded in securing her definite interest in the church; something that the writer had striven in vain to do for years.

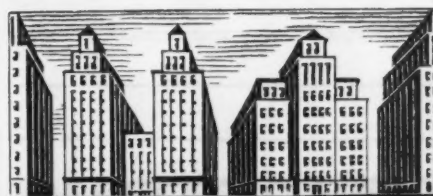


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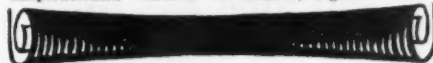
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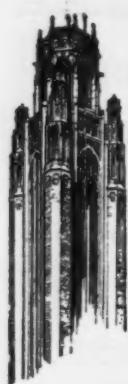
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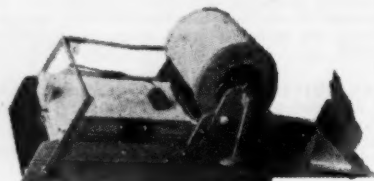
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by Dallas Gibson\*

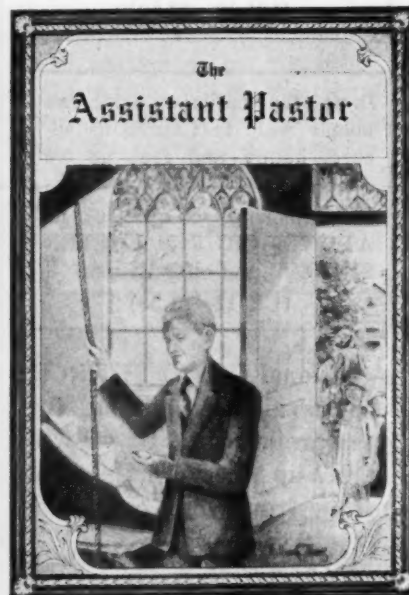
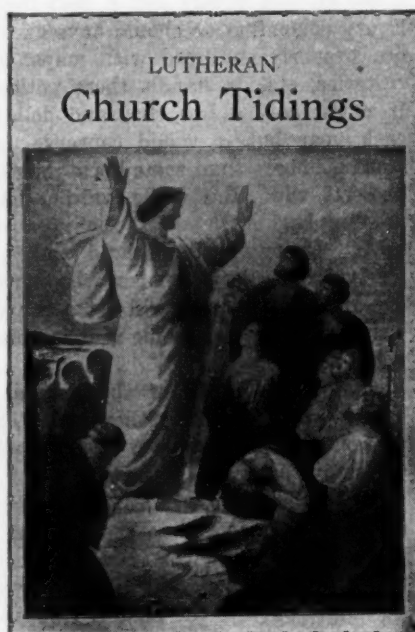
**S**AID Patrick Henry, of the liberty or death phrase: "I know of no way of judging the future but by the past. Neither does anyone else, I think."

My parish paper, "The Gospel of the Cross," is now in the fourteenth year of its publication. When I try to review to myself all the manifest good it has done for our congregation and in an extra-congregational way, for the larger cause of the Master; when I think of the blessed past of our beloved parish paper, I say for the future that, with God's permission, it certainly shall continue to be published. Judging that future by the past, I can see interest kindled in the affairs of the church, funds brought in that were unexpected, spiritual upliftment made in the hearts of readers, which all by itself would force me to continue our parish paper. The time taken for proper writing of the copy and the money spent for publication and postage, are as little mustard seeds cast into the ground which surprisingly grow into wondrously large trees under which men find a content-

ing shade. Not only have we no regrets over the money and time our parish paper has cost, but were it 1927 again, I should begin it again.

During those thirteen years of publication, all, of course, by the efficient and economical National Religious Press of Grand Rapids, Michigan, my parish has grown from twenty souls to 180; the Sunday school from fifteen to 135. A parochial school begun six years ago with thirteen has increased to 130 pupils and four teachers, the largest Protestant school in the southeastern U. S. A. In all this era of blessing, the parish paper has played a significant role. One publication of a school item brought a \$50 donation from a non-resident of the city who otherwise would not have heard of the school's need. Even today, however, we are not overloaded with money, but yet not for an hour would I, or any of my church members, to my knowledge, think of exchanging "The Gospel of the Cross," printed so expertly and pleasingly by the National Religious Press, for any mimeographed substitute. After all, in this life one only gets one pair of eyes.

\*Fort Lauderdale, Florida.



Samples of Good Parish Papers



# CHURCH FLAGS



*At left: Christian flag designed by Charles C. Overton in 1847. White is for purity; blue union for faith, trust and sincerity; red Latin cross for sacrifice and courage.*



*Upper right: Universal Christian flag designed by Charles A. Gearing.*



## CHURCH FLAGS GAIN IN POPULARITY

As in the days of the World War, a new emphasis is placed today on the use of church or Christian flags. These have a place in churches together with the national emblem and common usage permits churches to raise them above the stars and stripes at the mast head when a religious service is in progress.

In the church custom decrees that the Christian flag shall have a place at the congregation's right, or the epistle side of the chancel. The national emblem occupies a position in the other side. In the choir procession the cross has the place of honor at the head of the procession; the church flag is carried in the body of the choir and always at the right side.

There is a pledge for the Christian flag which parallels that given the na-

The design of the Universal Christian flag is based on two fields, one blue and one white: the blue signifies eternity, truth and love; the white, peace, purity and the holy spirit.

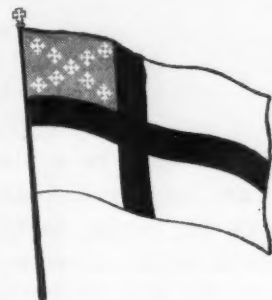
The prominent red cross signifies the redemption by our Lord and Savior Jesus Christ; the twelve gold stars, the lives, labors and teachings of the twelve apostles.

The purple bar signifies the universal majesty, power and glory of God; the green bar, happiness, hope and God's wonderful goodness and mercy to all.

Gold in this flag signifies grace, the richest of God's blessings; blue coincides with God's color of the skies; and green, with nature's fundamental color.

tional emblem. It was composed some years ago by Harold Lynn Hough. The pledge is:

"I pledge allegiance to my flag and to the Savior for whose kingdom it stands; one brotherhood, uniting all



## New Episcopal Church Flag

Designed by William Baldwin. Adopted by 1940 Convention

The flag is white with a large cross of red, and has a blue field in the upper left containing nine white cross-crosslets (Jerusalem crosses) arranged in the form of a St. Andrew's Cross. Illustration by courtesy Morehouse-Gorham Company.

mankind in service and love."

The Goodenough & Woglom Company distributes, without cost, an interesting little booklet which gives the history and usage of both the national emblem and the Christian flag.

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296 BROADWAY

NEW YORK

## Editorials

(From page 339)

for money. So he gave instructions to the church at Corinth to put its collections on a basis which would eliminate the necessity.

Yet many ministers delight in using the worship hour to "take an offering." They save their most choice stories to woo the silver from the pockets of the unwary. Few evangelists have followed the Pauline method in their own arrangements. The accounting system, which many of these men used, has been too obvious.

There is a place in the service of worship for an offering; that is the logical conclusion of stewardship. But the techniques of money raising belong outside the service of worship. It requires a little more energy and a little more consecration to do the money raising in the apostolic way but it pays good dividends.

It is really easy to raise money for the church. When a church fails to get the financial resources it needs, usually it is because its own money raising technique has fallen down. A spectacular appeal from the pulpit merely emphasizes its failure. A good finance committee, well directed publicity and an honest canvass will usually correct the matter.

There should be a place in the preaching program for Christian stewardship; an annual Sunday for pledge taking is legitimate; but constant pulpit appeals divorced from honest procedures are wearisome and none productive. If the apostle had not taken the position he did modern conditions would accomplish the same results. The average church has but thirty per cent of its congregation at the Sunday service. Constantly asking them for money places a burden upon the loyal group but neglects the non-attendants. Common efficiency demands that the appeal be more broad than that of a Sunday morning.

If your collections are not what they should be don't blast the Sunday morning congregation. Examine your financial organization. See if your committee is getting every pledge. See if your collection system is bringing in the payments it should. Scolding a congregation usually is evidence of a breakdown in your own financial organization.

## Informative Advertising

THE February issue of *Church Management* carried an advertisement of J. C. Deagan, Inc., which stated that the same advertisement was appearing in *Fortune* magazine.

The advertisement was used in *Fortune* that the appeal might reach men of wealth. It has

been demonstrated that people of means can be reached for beautiful church memorials.

The advertisement was placed in *Church Management* that the minister might be familiar with Deagan Chimes and have information at hand to answer any inquiry regarding them. The minister is the interlocutor between the chimes and the donor.

We suggest that every minister reader should ask for full information regarding Deagan chimes, and other products advertised in this magazine. Why not build a file of such material? Make the church office a clearing house for such information. Lent is the time for memorial gifts to the church. Such a file may be most helpful during these weeks.

## Galilee vs. Denver

"BUT I say unto you that ye resist not evil." Thus said Jesus who is called the Christ.

"We believe in resistance to evil—uncompromising and unceasing resistance." This is from a resolution passed by a group of Denver clergymen.

Then to Biblicize their position they add:

"But we do not hold to the method of bombing planes and tanks. We believe in the Sermon on the Mount, not as an idealistic counsel of perfection but as a Christian program of realism and victory."

If they had not added the lines about the Sermon on the Mount we could have accepted their statement at face value. But where in that Sermon do they find justification for any kind of resistance to evil?

The wires must have gotten crossed some place.

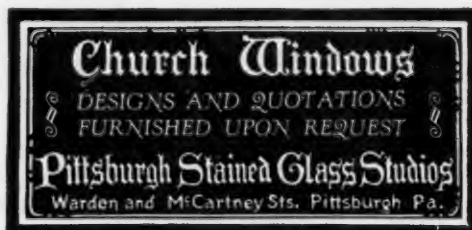
Of course we are not arguing for non-resistance. We are asking for a realistic interpretation of the Sermon on the Mount.



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## BRONZE TABLETS STIMULATE CONTRIBUTIONS



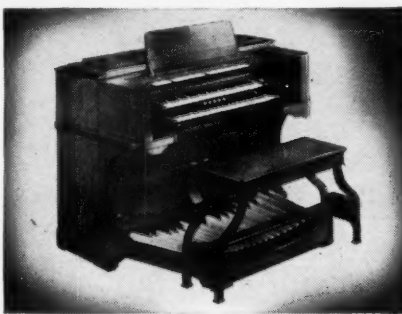
This Memorial Tablet measures 30 by 40 inches. It is now in a Memphis, Tenn., church. Small designs like this also available.

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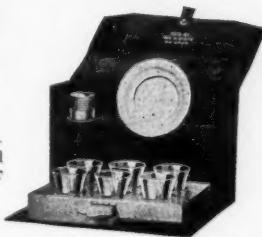
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## Building Mistakes That Churches Make

Some of the most common mistakes made by churches, in connection with their building and equipment problems, are the following:

### (1) WAITING FOR THE RIGHT TIME TO BUILD

The man who says, "This is not the right time to build," probably never will recognize any time as the right time. As a matter of fact, experience has shown that the time to build is when the leaders in the church recognize the need to build, and want to build, and agree to try to build. Numerous churches are building now, sensing the imperative need for strengthening the church in our disordered world.

### (2) PROMOTING A BUILDING FUND

It is a mistake for a church to ask its members to give merely to a "building fund." They should be asked to give for the erection of a definite building that is needed—their building, as pictured and described in an attractive prospectus. I know a church that has been accumulating a building fund without a prospectus, for ten years; and the actual building seems still to be a long way off, while many other churches, no stronger financially, have erected and paid for their buildings, during this period, with the aid of a prospectus.

### (3) INSPECTING OTHER BUILDINGS

Such procedure is largely a waste of time, and an unnecessary expense, because no two church buildings ever can be alike if either is right. There may be an incidental value in looking at other buildings after the church has had developed preliminary plans of its own, to meet its specific requirements, for then its leaders will have in hand something definite as a basis for comparison.

### (4) TRYING TO GET SOMETHING FOR NOTHING

Trying to get buildings for little or nothing usually results in disappointment. The glory of the church is that it exists to give, and not to get. A church should exercise, of course, a sane economy, but it should pay a fair price for everything it buys. In doing this, it will actually gain financially as well as spiritually. The employment of the best technical assistants available is not an extravagance, but, on the contrary, is a paying investment.

### (5) OVER-MAGNIFYING LOCAL PRIDE

Local salesmen and technicians may be given a certain reasonable preference, provided this does not militate against the church's best interests. Certainly, no false local pride should prevent a church from obtaining the best available technical assistance. It should employ a competent, experienced consultant, as the first step in the development of a building project. Such procedure will be in the interests of a sane economy, and the result in keeping with the importance of the church.

### (6) LEAVING TOO MUCH TO THE PASTOR

The minister, of course, should assume a fair measure of responsibility in connection with the building project, but the whole burden should not be allowed to fall upon him, compelling him to neglect his proper pastoral and spiritual functions. Most ministers understand this, and try to govern themselves accordingly, advising the church to employ a consultant, who will make the pastor's work less difficult and onerous. Dr. Henry E. Tralle, church-building consultant and editorial adviser to "Church Management," is available to churches large and small.

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